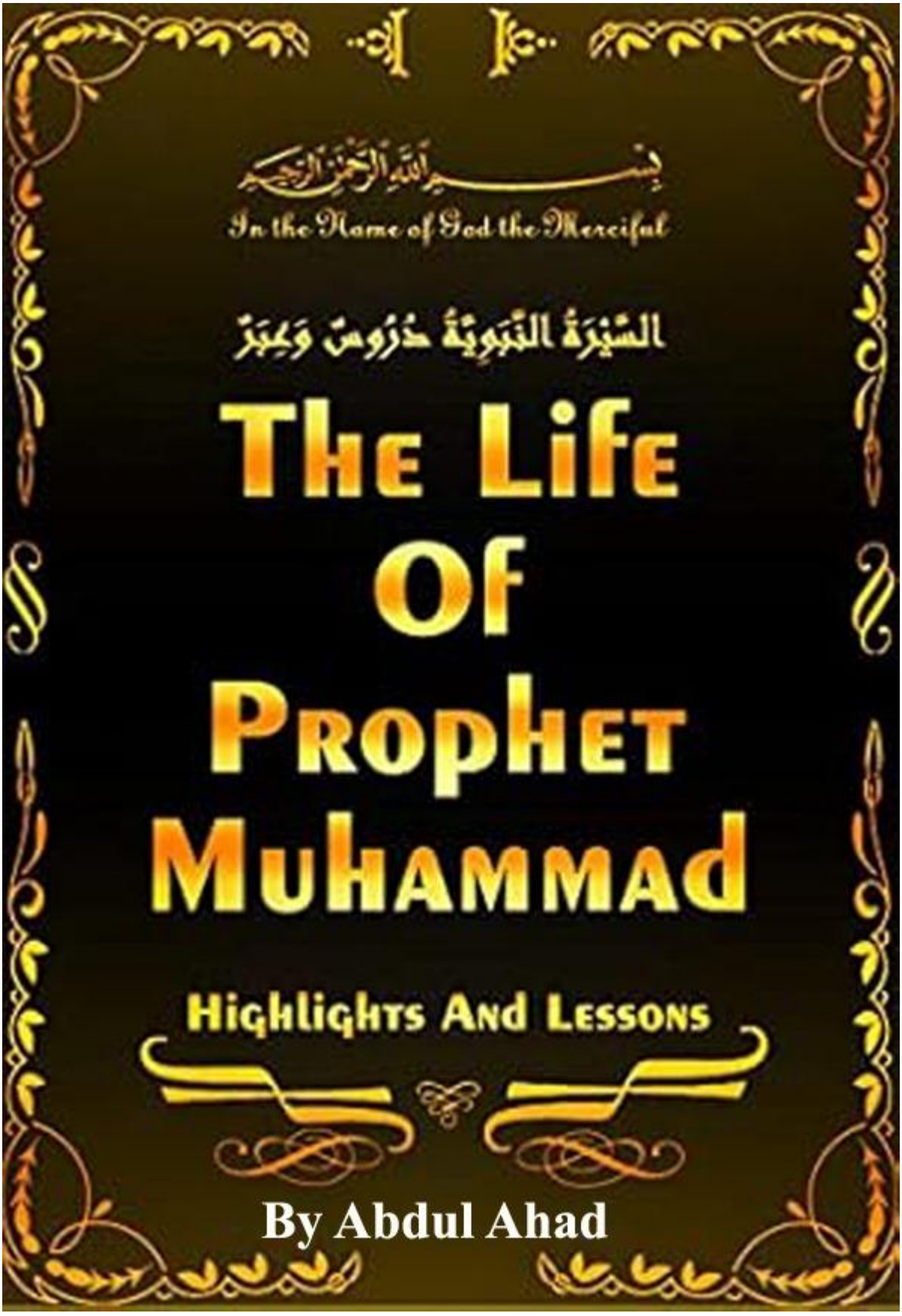
بسم الله الرحمن الرحيم
In the Name of God the Merciful
السيرة النبوية دروس وعبر
The Life Of Prophet Muhammad
Highlights And Lessons
By Abdul Ahad

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR
(ARABIA BEFORE ISLAM)

ARABIA BEFORE ISLAM

-most of the Arabs had accepted the call of Ishmael and we can say he is the father of the Arabs.
-when Abraham went to Makkah he built the Kaaba with Ishmael and thought them how to worship Allah alone.

Some Yemenis came to Makkah and saw birds hovering over an area
-and so they found Hagar and her son there
-they asked to stay and she accepted with the condition that she takes control of the water

The footprints of Abraham is still in Makkah
-called the Maqam Ibrahim and we face this direction for Salah
-when it was suggested by Umar to the Prophet (ﷺ)

Ishmael and his father taught the Arabs monotheism
-so they took pride in monotheism and the Kaabah but unfortunately a man called Amr ibn Luhai went to Syria
-he found people worshiping idols there and was impressed

He suffered from an inferiority complex
-and brought back an idol the Hubal with him to Makkah and told them this is your lord so worship through him
-this was how the Arabs left monotheism and adopted paganism

There were other idols too called Lat, Uzza, Manat
-until the number reached 360 idols around the Kaabah

They found the idols lucrative
-because they used to make idols and people used to come and buy them
-from all over Arabian Peninsula, so it became a business for them
-and this happens even today, people use paganism as a business
-like the Hindus will send their idols or people building graves and charging them to make Tawaf

So historically paganism has always been lucrative
-and because of this a Muwahhid is a person who is upon tauheed

I will never want to be in the shoes of Amr ibn Luhai
-because he introduced paganism and people copied him

Narrated 'Abdullah: The Prophet ﷺ said, "None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, "...a part of its blood

because he was the first to establish the tradition of murdering." (Sahih al-Bukhari, Volume 9, Book 92, Number 423)

Whenever you introduce something good
-and people act upon it, you will get the reward even in your grave
-and so is the case if you introduce an evil act

Nu'man ibn Bashir (RA) reported that the Prophet ﷺ said, "The supplication is itself worship." Then he recited. And your Lord says, "Call upon Me, and I shall answer you. Surely those who are too arrogant to worship Me, they shall enter Hell, disgraced." (40: 60) [Tirmidhi 3383, Abu Dawud 1474, Ibn e Majah 3828, Ahmed 18419]

How can you offer your dua to idols? when the rasul said the supplication is worship
-this we ask the Brelvis, they are pagans just like these pagans Arab before rasul (ﷺ)

Sajdah is also an act of worship
-so how can you make Sajdah to an idol?
-or to somebody else besides Allah

The Messenger of Allah (ﷺ) said, "If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her."

[Sunan Abu Dawud (2/244) No. 2140, Sunan al-Darime (1/406) No. 1463, al-Sunan al-Kubra al-Nasa'i (8/253) No. 9102, Sunan Tirmidhi (3/465) No. 1159, Sunan Ibn Majah (3/59) No. 1853, Musnad Ahmad (5/227) No. 22037]

Slaughtering in the name of an idol is major shirk or somebody else besides Allah
-this meat is haraam meat you are not allowed to eat
-if you eat it then realise you should force yourself to vomit the meat
-the man who did the slaughtering is a kaafir
-and if you eat it knowing it was slaughtering like that you become a kaafir too

Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism]. (Al-An'am 6:121)

Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered

for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft Forgiving, Most Merciful. (Al-Ma'idah 5:3)

These are some of the examples of pagan practices the Arabs used to do
-whenever they make slaughter they give it to idols
-the Brelvis and Soofis do the same today in the graves
The Prophet (ﷺ) said

Thawban reported that Allah's Messenger (ﷺ) said, "The Hour will not be established until a tribe from my Ummah joins the polytheists and until a tribe from my Ummah worship idols." [Sunan Tirmidhi (4/499) No. 2219, Sunan Abu Dawud (4/97) No. 4252, Sunan Ibn Majah (5/97) No. 3952 and Mustadrak al-Haakim (4/496) No. 8390]

-and when asked why they do so, they claim they met their fathers doing so
-they also practice khatam for the same reason
-so pagans speak the same tongue and they will try to use this as an argument on Judgement Day

Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (Tafsir At-Tabari). (Al-A'raf 7:173)

This is a weak argument
-because reverts who used to be Sikhs, Hindus did not say they are going to hang on to it
-because they met their parents doing so, so you have no excuse
-you will also be dumped in the hellfire for blind following a wicked scholar and you do not have an excuse as Allah (سبحانه وتعالىٰ) said:

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. (Al-Baqarah 2:166)

-so do not follow your parents in hanging onto kufr or a wicked scholar and expect Allah to let you off
-Allah (سبحانه وتعالىٰ) said the worst of created things are:

Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not (i.e. the disbelievers). (Al-Anfal 8:22)

-insane means Human beings but if you do not use your brain to think, you become a daabah
-why do sisters always ask me if I find a brother for them, is he educated?
-this maybe the 2nd question because the first will be what is his Aqeedah
-so for your brain to be in the hands of another person
-you have lost your status as a human being, you become the worst of beast

They claimed the idols would bring them closer to Allah
-the first pagans came in the time of Nuh (AS)
-Adam (AS) had pious children
-and when they died the Shaytan told them to build statues around them
-to remind them of Allah and later he asked them to keep them in their homes
-and then to keep them in workplaces for everybody to look at and be reminded
-then came famine and drought

-so Shaytan told them why not use them as a means to draw near to Allah سبحانه وتعالىٰ
-beg them to beg Allah سبحانه وتعالىٰ to send you rain this was how paganism was introduced to human beings in the era of Nuh

Ibn Abbaas said between Adam and Noah are ten generations and they were all upon Tauheed
-but the first people to worship idols came in the time of Noah

Ibn 'Abbaas (RA) said: "Between Nooh (Noah) and Adam were ten generations, all of them were upon Sharee'ah (law) of the truth, then they differed. So Allaah sent prophets as bringers of good news and as warners." [Related by Ibn Jareer at-Tabaree in his tafseer (4/275) and al-Haakim (2/546) who said: "It is authentic according to the criterion of al-Bukhari." Adh-Dhahabee also agreed]

So they thought the idols will draw them near to Allah سبحانه وتعالىٰ
-and the Brelvis also think Abdul Qadir Jilaani will draw them near to Allah سبحانه وتعالىٰ
-so they go to his grave and beg him for sons etc

The Arabs deviated from the teachings of Abraham
-they used to cast Azlam featherless arrows and used to have a deep conviction in soothsayers
-they used to approach them to uncover their lost properties
-and also to ask about their secret enemies
-they approached them also to tell them when to travel

The Arabs used to approach the idols too for such
-and they used to have an idol to protect them in travel etc
-the Brelvis Soofis also believe in these and use the excuse that they found their parents doing it
-on Judgement Day they will want to use this as an excuse

Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (Tafsir At-Tabari). (Al-A'raf 7:173)

Allah said:

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." (Al-A'raf 7:172)

-this ayah means you cannot use the excuse of ignorance on judgement day for major shirk

The Arabs were very superstitious
-they used to keep birds in cages and set them free when they want to travel
-so of it flies on the right they will say it is good to go
-but if it goes on the left they will say it is not good to travel
-this is omen and the prophet said it is shirk

Abdullah ibn Mas'ood (RA) reported that Allah's Messenger (ﷺ) said, "Tiyarah (belief in evil omens) is shirk..." [Tirmidhi 1614, Abu Dawud 3910, Ahmed 4194, Ibn e Majah 3538]

Abdullah ibn 'Amr narrated the Messenger of Allah (ﷺ) said: "Whoever cancels one's intention to do something because of At-Tiyarah (an evil omen), that one has committed shirk." They said, "What is the kafaarah (expiation) for that?" He said, "To say:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka (O Allah, there is no good except Your good, no birds (omens) except from You, and there is no god beside You)." [Musnad Ahmad (2/220) No. 7045 and al-Tabarani in 'al-Mu'jam al-Kabir' (13/22) No. 38]

A country like USA believe in omens
-they do not have a 13th floor because 13 is a bad number
-Jesus had 12 disciples and plus him makes 13
-so do you want to say his Jama'a was an evil one? a bad lucky Jama'a
-you are not allowed to believe in omens

When they have a one-eye man as their first customer
-they said that was a bad luck and this was an omen too

The pagan Arabs were also deep into revenge

-if you kill their father they will kill you
-because they believe their dead soul will not rest until they take revenge for his blood
-and this was happening between Aws and Khazraj before the prophet migrated there
-and Islam eradicated this jahiliyya they had and so Allah سبحانه وتعالىٰ said;

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

So this was the practice of the Arabs
-Aisha said the women used to do business (prostitution)
-these women used to hoist flags in their yards
-this was how the men used to know about them

A woman used to have many partners too and when she gets pregnant
-an expert will look at all the partners and identify the father of the baby
-and this was to be accepted, it was called an identification parade

Thy used to make tawaf with uniforms that were rented from Quraish
-and if you did not take enough money to rent the uniform, you would do tawaf naked
-and they used to clap while making tawaf

When animals dropped down and died they used to eat it
-and would tell the Muslims come and eat it because it was Allah سبحانه وتعالىٰ that killed it

-Allah سبحانه وتعالىٰ said;

Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism]. (Al-An'am 6:121)

Alcohol, Zina, Riba, killing of baby girls, slavery were rife among them
-a powerful tribe would attack a weak one and kill and take slaves
-they used to kill girls because they said she is weak, she cannot help defend his tribe
-so they used to be happy when their wives give birth to boys

They used to think she will bring disgrace to the family name too
-that she would commit Zina at puberty
-so the women they used to pimp were those who had no families to disgrace
-not the noble women of Quraish

When Hind embraced Islam the prophet told her do not steal
-she said my husband Abu Sufyan is stingy so can I take money
-he said take what is necessary for the house

Narrated By 'Aisha: Hind bint 'Utba said, "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet said, "Take what is sufficient for you and your children, and the amount should be just and reasonable. [Sahih Bukhari, Vol 7, Book 64, Hadith #277]

Then the Prophets told her do not kill and do not commit Zina
-she said 'is there a noble woman who commits Zina?'
-she could not understand how a free woman will commit Zina and disgrace her family name
-so the women who used to do business in Makkah, were not from Makkah and even though they were pagans they used to consider Zina as a taboo

They used to look after their guest because it was taught to them by Abraham

They used to pride in bravery and were accustomed to wars
-so it was easy for Aws and Khazraj to fight with the Prophet and they told him we will never speak to you like the Jews did to Musa command us and we will obey you and fight

Narrated By Abdullah (bin Masud): On the day of Badr, Al-Miqdad said, "O Allah's Apostle! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Apostle greatly. [Sahih Bukhari, Vol 6, Book 60, Hadith #133]

So it was easy for them to dispatch Quraish to the hellfire
-and so two young men killed Abu Jahl at the battle of Badr, they were just 15 years old
-they said we want to kill him because he was wicked to the prophet in Makkah and brought his head to the Prophet

They were experts in war and told the prophet themselves
-so the Prophet said the best of you in jahiliyya will become the best in Islam
-if you learn the Deen, the proper Aqeedah

Narrated By Abu Huraira: Some people asked the Prophet ﷺ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet ﷺ! We do not ask about this." He said, "Then the most honourable

person is Joseph, Allah's Prophet ﷺ, the son of Allah's Prophet ﷺ, the son of Allah's Prophet ﷺ, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)." [Sahih Bukhari, Vol 4, Book 55, Hadith 593]

Umar also said if you do not know jahiliyya you do not know Islam
-if you know jahiliyya then you will appreciate Islam

Umar ibn al-Khattab delivered a Khutbah to us and said: "By the Lord of the Kaba do you know when the Arabs will be destroyed?" A man got up and said: 'O Ameerul Mu'mineen! When will the Arabs be destroyed?' "The Arabs will be destroyed when they are ruled by a man who does not address the ills of Jahiliya and he was not a companion of the Rasool (ﷺ)." [Narrated by Ibn Abi Shaybah in 'Musannaf' (6/410), Ibn Sa'd in 'Tabaqat' (6/129), al-Hakim in 'Mustadrak' (4/475) Bayhaqi in 'Shu`ab al-Iman' (6/69), Abu Naim in 'al-Hilya' (7/243) and Ibn Kathir in 'al-Bidayah Wan-Nihayah' (11/650)]

Umar Ibn al-Khattab (RA) said: "A man who only knows goodness might see evil and he does not recognise that it is evil. And a man who grew up in Islam and does not know what Jahiliya is may lose his Islam bit by bit till he loses his Deen." [Ibn Taymiyyah, Majmua Al-Fataawa (10/301)]

-Honour killing was also rife among them
-They used to keep covenants also, would stick to it and because of that Allah chose them to carry Islam
-most of the Sahabah were Arabs although Bilal was from Ethiopia and Salman from Persia

Many of you read the hadith about Umar burying one of his girl children alive
-this is fabricated

The Arabs used to marry two sisters at the same time
-even though this is haram
-they used to inherit their fathers' wives too excluding their mother
-this is still done in Southern Sudan, the sons will cohabit with his dead father's wives
-but Allah سبحانه وتعالىٰ told us this is haraam, in Surah 4:22

And marry not women whom your fathers married, except what has already passed; indeed, it was shameful and most hateful, and an evil way. (An-Nisa 4:22)

WHY DID ALLAH SAY EXCEPT WHAT HAS PASSED?
-this is because they used to practice it before Islam
-Allah سبحانه وتعالىٰ said it is an abomination

One day a man was travelling with the prophet's flag
-and he said he was sent by rasul to kill a man because he slept with his

father's wife

Narrated By Al-Bara' ibn Azib: I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Apostle of Allah (ﷺ) has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property. [Abu Dawud 4442, Nisai 3334]

HOW DID JEWS END UP IN YEMEN?
-in Medina there used to be three Jewish tribes and some Yemeni traders used to pass by median and embraced Judaism
-the rabbis sent some people to teach them, this is how the Jews ended up in Yemen

Narrated By Ibn Abbas: When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people." [Sahih Bukhari, Vol 9, Book 93, Hadith #469]

THE PEOPLE OF THE DITCH

Cursed were the people of the ditch (the story of the Boy and the King). (4) Fire supplied (abundantly) with fuel, (5) When they sat by it (fire), (6) And they witnessed what they were doing against the believers (i.e. burning them). (7) They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise! (8) (Al-Buruj 85:1-8)

-a king dug a ditch and dumped the believers inside of it, this king was a Jew
-and the believers he dumped were Christians who embraced Islam when the boy was killed
-this king was suffering from megalomania
-and he had nothing against the believers except that they believed in Allah سبحانه وتعالىٰ

So Amr ibn Luhai introduced paganism to the Arabs
-after they were practicing monotheism from Ishmael

THE SEALED NECTAR
(REPLACING THE BLACKSTONE)

THE BIRTH OF MUHAMMAD (ﷺ)

-he was born in Banu Hashim, on a Monday morning, the 9th of Rabiul Awwal
-there is a common notion that he was born on the 12th but the sealed nectar said the 9th in the year of the elephant

This was the year Abraha came with elephants to tear the kaabah down
-but Allah sent against them birds pelting them with baked clay
-to protect the kaabah

Have you (O Muhammad (ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]. (1) Did He not make their plot go astray? (2) And sent against them birds, in flocks, (3) Striking them with stones of Sijjil. (4) And made them like an empty field of stalks (of which the corn has been eaten up by cattle). (5) (Al-Fil 105:1-5)

Abraha decided to change the pilgrimage to Yemen
-and built a huge church to make people go to Yemen
-so a man from Makkah went to Yemen and when he saw the church
-he got offended and defecated in the church and put it on the wall
-so when Abraha heard it, he said he was going to tear down the kaabah
-but Allah protected the kaabah

So the prophet was born on that same year
-that Abraha and his army were destroyed

Ibn Sa‘d reported that Muhammad’s mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of ‘Arbadh bin Sariya something similar to this. [Mukhtasar Seeratur-Rasool, p.12; Tabaqat Ibn Sa'd 1/63]

When the prophet was born his mother Amina said
-while I was pregnant a bright light came from my womb and lit up Syria
-so she knew this was going to be a special child
-so she sent a message to Abdul Muttalib who thanked Allah

His mother immediately sent someone to inform his grandfather ‘Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka‘bah, prayed to Allah and thanked Him. ‘Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs. [Ibn Hisham 1/159,160; Zad Al-Ma'ad 1/18; Muhadarat Tareekh Al-Umam Al-Islamiyah 1/62]

He circumcised him, as was practiced by the people who follow Abraham
-there are three opinions with regards to his circumcision

1. HE WAS BORN CIRCUMCISED
2. ANGEL JIBREEL CIRCUMCISED HIM
3. HIS GRANDFATHER CIRCUMCISED HIM ON THE 7TH DAY

-the sealed nectar follows the 3rd opinion
-because it is the most accurate

Circumcision in Islam is Fard not Sunnah
-so a Muslim woman should not consummate a marriage with a man who is not circumcised

Narrated By Abu Huraira : I heard the Prophet (ﷺ) saying. "Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits." [al-Bukhari (6297) and Muslim (496)]

-there are opinions that say it is Sunnah, but this is not the correct opinion

Some reverts are afraid to be circumcised and they live like that
-and when the time comes for them to be married they get problems
-because Muslim sisters will not agree to marry uncircumcised men
-uncircumcised men give women cervical cancer and they are prone to HIV

The first woman who suckled him after his mother was Thuyebah, the concubine of Abu Lahab, with her son, Masrouh. She had suckled Hamzah bin ‘Abdul-Muttalib before and later Abu Salamah bin ‘Abd Al-Asad Al-Makhzumi. [Talqeeh Furoom Ahlal-Athar p.4; Mukhtasar Seerat-ur-Rasool p.13]

The first person to give suck to the prophet after his mother was Thuyeba
-and she was the wet nurse of Hamza
-so Hamza was his brother by milk and his uncle also he is his father’s brother

You are not allowed to marry your foster sister and mother
-at least three times breastfeeding will make someone your foster son
-this is because of the hadith anything made haraam by blood is made haraam by milk

Narrated By Abu Huraira: The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Ursa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations." [Sahih Bukhari, Vol 7, Book 62, Hadith #046]

It was the general custom of the Arabs to send their children for nursing to the surrounding
-by Bedouins in the desert
-this was done to make them be strong physically, mentally and

psychologically

His 2nd wet nurse was Haleema, she was from Banu Sa'ad
-she came with some women to look for children to nurse

That year was a year of famine and the women of Banu Sa'ad refused to take the rasul
-because they wanted a boy who has a father, who can pay them handsome money

When she saw the prophet she liked him and told her husband to take him along
-he agreed

Even though it was a year of famine
-when the Prophet (ﷺ) arrived the grass became green
-and the animals had their breast filled with milk
-the animals also multiplied many fold
-she said I knew this child was a blessed one

The rasul (ﷺ) stayed with Haleema for 2 years, until he was weaned
-so it was time to return him to his mother, Amina
-but she did not want to give him back, so she begged Amina to keep him

How did she convince Amina to let her keep him?
-she said there was an infection that is affecting children

When the prophet was 5 years old
-Jibreel came and split his heart and washed it with Zam zam and placed in it emaan and hikma
-this is so important Allah spoke about it

Have We not opened your breast for you (O Muhammad (Peace be upon him))? (1) And removed from you your burden, (2) (Ash-Sharh 94:1-2)

related by Anas in Sahih Muslim, Gabriel came down and ripped his chest open and took out the heart. He then extracted a blood- clot out of it and said: "That was the part of Satan in thee." And then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and playmates came running to his mother, i.e. his nurse, and said: "Verily, Muhammad [pbuh] has been murdered." They all rushed towards him and found him all right only his face was white. [Muslim 1/92]

So he did not have diseases of the heart because of this
-i.e. pride, jealousy etc.

The burden that Allah spoke about in ayah 2 means diseases of the heart
-that cause people to have evil characters

When this incident took place Haleema got frightened
-and so returned him to his mother reluctantly

After this event, Haleemah was worried about the boy and returned him to his mother with whom he stayed until he was six. [Talqeeh Furoom Ahl- al-Athar p.7; Ibn Hisham 1/168]

-the Prophet (ﷺ) stayed with her until 6 years of age

In respect of the memory of her late husband, Amina decided to visit his grave in Yathrib (Madinah). She set out to cover a journey of 500 kilometers with her orphan boy, woman servant Umm Ayman and her father- in-law 'Abdul-Muttalib. She spent a month there and then took her way back to Makkah. On the way, she had a severe illness and died in Abwa on the road between Makkah and Madinah. [Ibn Hisham 1/168; Talqeeh Fuhroom Ahl- al-Athar p.7]

-in respect of her late husband, Amina decided to visit his grave in Yatrib

Abu Hurayrah (RA) narrated that Allah's Messenger ((ﷺ)) cursed women who visited graves frequently. [Tirmidhi 1058, Ahmed 8678, Ibn e Majah 1576]

-women are not allowed to visit the graves habitually
-she can visit a grave as a one off but not frequently
-because Allah curse women who do so
-but women can go for Janazah

She set out for a 500km journey, 310 miles from Makkah to Yatrib to visit her late husband with
-her son, umm Ayman, and Abdul Muttalib, she spent a month there
-but suffered from a severe fever and died
-Muhammad was 6 years old at this time

Abdul Muttalib brought him back to Makkah and had so much love for him
-which was added by his loss of 2 parents at an early age

'Abdul-Muttalib brought the boy to Makkah. He had warm passions towards the boy, his orphan grandson, whose recent disaster (his mother's death) added more to the pains of the past. 'Abdul-Muttalib was more passionate with his grandson than with his own children. He never left the boy a prey to loneliness, but always preferred him to his own kids. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honour to their father, but Muhammad [(ﷺ)] used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear by Allah that this boy will hold a significant position." He used to seat the boy on his mattress, pat his back and was always pleased with what the boy did. [Ibn Hisham 1/168]

The rasul ((ﷺ)) was now brought up by his grandfather
-when he was 8 years old, his grandfather died
-at this funeral he cried because he now realised what is death

-what it is to lose someone

He was now looked after Abu Talib, who was his uncle
-so at no time was he not taken cared of and as a result Allah said;

Did He not find you (O Muhammad (ﷺ)) an orphan and gave you a refuge? (Ad-Duha 93:6)

Allah asked this question to remind him that at no time did he live a rough life
-like some orphans suffer from, living in abandoned homes
-he was with Haleema at first who loved him more than her own kids
-then he was with his mother, then his grandfather took care of him
-when he died he went to stay with his uncle

So even though he was an orphan he was always taken cared of
-he had people who loved him and provided him a roof and this is the meaning of the ayah above
-and Allah reminded him of this because Quraish was laughing at him

By the forenoon (after sun-rise); (1) And by the night when it is still (or darkens); (2) Your Lord (O Muhammad (ﷺ)) has neither forsaken you nor hated you. (3) And indeed the Hereafter is better for you than the present (life of this world). (4) And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (5) Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge? (6) And He found you unaware (of the Qur'an, its legal laws, and Prophet hood, etc.) and guided you? (7) (Ad-Duha 93:1-7)

When the rasul ((ﷺ)) was 12 years old, his uncle took him for a trip to Syria
-and they met a monk called Baheera
-he recognized the prophet and took his hands and said this will be the master of all mankind
-he was asked by Abu Talib how he knew this
-he replied when you were coming all the rocks prostrated to him
-and they only do this to prophets

When the Messenger of Allah [pbuh] was twelve years old, he went with his uncle Abu Talib on a business journey to Syria. When they reached Busra (which was a part of Syria, in the vicinity of Howran under the Roman domain) they met a monk called Bahira (his real name was Georges), who showed great kindness, and entertained them lavishly. He had never been in the habit of receiving or entertaining them before. He readily enough recognized the Prophet [pbuh] and said while taking his hand: "This is the master of all humans. Allah will send him with a Message which will be a mercy to all beings." Abu Talib asked: "How do you know that?" He replied: "When you appeared from the direction of ‘Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophet hood which is below his shoulder, like an apple. We have got to learn this from our books." He also asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Jews. Abu Talib obeyed and sent him back to Makkah with some of his men servants. [Ibn

Hisham 1/180-183; Za'd Al-Ma'ad 1/17]

And he has a seal on his back that is the rubber stamp of his prophet hood
-Baheera told Abu Talib not to take him to Syria for if they recognise him, they will kill him
-so Abu Talib believed the monk and returned him to Makkah
-Baheera said if the Jews should recognise him they will kill him
-because they want a Jewish prophet

Muhammad [(ﷺ)] was hardly fifteen when the 'sacrilegious' wars which continued with varying fortunes and considerable loss of human life for a number of years broke out between Quraish and Banu Kinana on the one side and Qais 'Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included. Harb bin Omaiyah, on account of his outstanding position and honorable descent, used to be the leader of Quraish and their allies. In one of those battles, the Prophet [pbuh] attended on his uncles but did not raise arms against their opponents. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles. [Ibn Hisham 1/184-187; Qalb Jazeerat Al-Arab p.260]

A war broke up between Quraish and Banu Kinaana at age 15
-and so he was expected to play his part at this age
-the war broke up because a man from each tribe were arguing over money
-and one killed the other so they the war broke up

So the prophet went for war at age 15, but he did not kill anyone in the battle
-his job was to collect the arrows and give his uncle

WHAT WAS HIS OCCUPATION?

Muhammad [(ﷺ)], had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa'd and in Makkah. At the age of 25, he went to Syria as a merchant for Khadijah [R]. Ibn Ishaq reported that Khadijah, daughter of Khwailid was a business-woman of great honour and fortune. She used to employ men to do her business for a certain percentage of the profits. Quraish people were mostly trades people, so when Khadijah was informed of Muhammad [pbuh], his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her hireling, Maisarah, with him. He agreed and went with her servant to Syria for trade. [Ibn Hisham 1/187,188]

-he worked as a shepherd
-when you can take care of these animals then you can take care of human beings
-this is why all the prophets were shepherds sometime in their lives
-the prophet worked as a shepherd as a teenager, but at 25 years he was a business man
-he worked for Khadija, but his intake was higher than the other men she

employed

She sent a boy with the prophet who was called Maisarah
-he would tell Khadija how the prophet was kind and gentle to the people
-and how he was polite and liked by people

Khadija fell in love with the rasul ((ﷺ))
-she wanted to propose to him but was shy
-so she sent her best friend Nafisa to propose to him on her behalf
-Nafisa means precious

When he returned to Makkah, Khadijah noticed, in her money, more profits and blessings than she used to. Her hireling also told her of Muhammad's good manners, honesty, deep thought, sincerity and faith. She realized that she homed at her target. Many prominent men had asked for her hand in marriage but she always spurned their advances. She disclosed her wish to her friend Nafisa, daughter of Maniya, who immediately went to Muhammad [pbuh] and broke the good news to him. He agreed and requested his uncles to go to Khadijah's uncle and talk on this issue. Subsequently, they were married. The marriage contract was witnessed by Bani Hashim and the heads of Mudar. This took place after the Prophet's return from Syria. He gave her twenty camels as dowry. She was, then, forty years old and was considered as the best woman of her folk in lineage, fortune and wisdom. She was the first woman whom the Messenger of Allah [(ﷺ)] married. He did not get married to any other until she had died. [Ibn Hisham 1/189; Fiqh As-Seerah p.59; Talqeeh Fahoom Ahl- al-Athar p.7]

Many men approached her but she turned them down, now she is doing the proposal
-so it is halal Islamically for sisters to propose to men
-but many do not, this is because the female ego cannot accept rejection
-she will only propose when she is certain 100% that she will be accepted

However the rasul accepted her proposal and gave her 20 camels for her dowry
-it was Abu Talib who officiated the marriage
-Khadija was 15 years older than the prophet, but she was his rock and soul mate and she bore him six children

Khadijah bore all his children, except Ibrahim: Al-Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatimah and 'Abdullah who was called Taiyib and Tahir. All his sons died in their childhood and all the daughters except Fatimah died during his lifetime. Fatimah died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah. [Ibn Hisham 1/190,191; Fath Al-Bari 7/507]

1. Qaasim
2. Zainab
3. Ruqaiyah
4. Umm Kulthum

5. Fatimah
6. Abdullah

His sons died young, but daughters died later
-all of them heard about Islam believed in it and died in Islam

When he was married to Khadijah, he did not marry any other woman with her
-he only practiced polygamy after she died, she was his rock and soul mate
-and always supported him

REPLACING THE BLACKSTONE

-when he was 35 years old a huge flood came through Makkah and almost destroyed the kaabah
-Quraish collected money to build it, but they rejected the money of

1. those who practiced riba
2. the highway robbers
3. the prostitutes

So even though they were non Muslims, they rejected the monies of these people
-the kaabah did not have roof then and people used to steal its treasures

When they were rebuilding the kaabah everything went fine
-fitna broke when it was time to replace the black stone, every tribe wanted to do it and swords were about to be drawn and bloodshed as to which tribe will replace it

A man suggested to let the man that first enters the house to decide
-and it was the prophet, so he was to decide who will put the black stone
-he put a mantle and placed the stone in the middle
-he ordered a man from each tribe to hold onto it and then he replaced it with his blessed hands
-and by doing so he averted the bloodshed that was imminent

So tribalism was rife in the pre Islamic era
-but this is still present today and the rasul said it in a hadith

Abu Malik al-Ash'ari reported Allah's Messenger (ﷺ) as saying: Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange. {Sahih Muslim: Vol: 2 page 644 Hadith (934) & Book 4 Hadith 2033}

There is racism and tribalism among the Muslims, but there is no racism in Islam as Allah said;

…Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware. (Al-Hujurat 49:13)

THE SEALED NECTAR
(THE CAVE OF HIRA)

IN THE CAVE OF HIRA

When the rasul (ﷺ) was 40 years old he used to pass long hours meditating
-contemplating on the plight of the people of Makkah
-this is because their lives were not righteous, they lived a life of debauchery

I told you that the Arabs used to bury their girl children alive
-they used to indulge in interest, oppress each other
-they also used to make tawaf naked, if you could not buy the uniforms
-prostitution also used to be rife
-and the worst thing they did was to deviate from the monotheism of Abraham
-and practice idol worshipping which was introduced by Amr ibn Luhai
-they used to eat animals that died by themselves

So the prophet did not like the status quo, he was disgusted by their lifestyle
-this is because he was a pure human being, he did not have the diseases of the heart

So if your heart is not pure you would gravitate towards their filth
-but he did not because Allah said;

Have We not opened your breast for you (O Muhammad (Peace be upon him))? (1) And removed from you your burden, (2) (Ash-Sharh 94:1-2)

-his heart was washed and pure
-so he did not accept what he saw in Makkah

Therefore he used to go to the cave called Hira
-which was situated on Jabal an Nur

When Prophet Muhammad [ﷺ] was nearly forty, he had been wont to pass long hours in retirement meditating and speculating over all aspects of creation around him. This meditative temperament helped to widen the mental gap between him and his compatriots. He used to provide himself with Sawiq (barley porridge) and water and then directly head for the hills and ravines in the neighbourhood of Makkah. One of these in particular was his favorites resort a cave named Hira', in the Mount An-Nour. It was only two miles from Makkah, a small cave 4 yards long and 1.75 yard wide. He would always go there and invite wayfarers to share him his modest provision. He used to devote most of his time, and Ramadan in particular, to worship and meditation on the universe around him. His heart was restless about the moral evils and idolatry that were rampant among his people; he was yet helpless because no definite course, or specific approach had been available for him to follow and rectify the ill practices around him. This solitude attended with this sort of contemplative approach must be understood in its Divine perspective. It was a

preliminary stage to the period of grave responsibilities that he was to shoulder very soon. [Rahmat Al-lil'alameen 1/47; Ibn Hisham 1/235,236; Fi Zilal Al-Qur'an 29/166]

One night while in the cave Angel Jibreel came to him and asked him to 'read'
-many people think this occurred on lailatul qadr
-but the sealed nectar said this was the 21th night of Ramadan
-even though Ahmad ibn Hanbal said lailatul qadr is on the 27th night

Why do the scholars differ on this night?
-this is because the prophet came out of his house to tell the Muslims when is lailatul qadr
-but he found 2 Muslims arguing and became so upset, he forgot the day

Narrated By 'Ubada bin As-Samit: Allah's Apostle went out to inform the people about the (date of the Night of decree (Al-Qadr). There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and maybe it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadan)." [Sahih Bukhari, Vol 8, Book 73, Hadith #075]

But he said look for it on the last 10 days on the odd nights
-21st, 23rd, 25th, 27th or 29th

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read! In the Name of your Lord, Who has created (all that exists), (Al-'Alaq 96:1)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Has created man from a clot (a piece of thick coagulated blood). (Al-'Alaq 96:2)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read! And your Lord is the Most Generous, (Al-'Alaq 96:3)

الَّذِي عَلَّمَ بِالْقَلَمِ

Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], (Al-'Alaq 96:4)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Has taught man that which he knew not. (Al-'Alaq 96:5)

So Khadijah was his rock and supported him
-he took him to her cousin Waraqa ibn Nawfal

Narrated By 'Aisha: (The mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle ﷺ was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadijah bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."Khadija then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bins 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had

visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly." [Sahih Bukhari, Vol 1, Book 1, Hadith #003]

Waraqa said the same Namus (Angel) who revealed the torah to Musa (AS)
-is the one who came to you, so you are now a prophet
-and I wish I could live long to support you and to see your own people drive you out
-the rasul said 'will they drive me out?' he said yes
-he was shocked because they used to call him As Saadiq al Amin
-and Khadijah herself testify to his kindness
-by saying he has the best character and the people love him

The authorities agree in ascribing to the youth of Muhammad [ﷺ] modesty of deportment, virtuous behaviour and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in his talk and the mildest in temper. He was the most gentle-hearted, chaste, and hospitable and always impressed people by his piety inspiring countenance. He was the most truthful and the best to keep covenant. His fellow-citizens, by common consent, gave him the title of Al-'Ameen (trustworthy). The Mother of believers, Khadijah [R], once said: He unites uterine relations, he helps the poor and the needy, and he entertains the guests and endures hardships in the path of truthfulness. [Bukhari 1/3]

They used to keep their valuables for safe keeping
-and even when he was migrating, he left Ali behind to do it
-to hear that his own people who loved and trusted him
-so when he found out that they wanted to drive him out, it was shocking for him

The revelation got interrupted and the prophet was apprehensive why it seized
-there is a narration that says he was going to throw himself from a mountain
-because of his apprehension and then Jibreel came to him on his form
-and said to him I am the Angel Jibreel

O you (Muhammad ﷺ) enveloped (in garments)! (1) Arise and warn! (2) And your Lord (Allah) magnify! (3) And your garments purify! (4) And keep away from Ar-Rujz (the idols)! (5) (Al-Muddaththir 74:1-5)

-and then revealed to him to proclaim the message
-he went home to khadija who wrapped him up
-and then Surah 74 was revealed to him

Because of this revelation to rise and command
-this was when he officially became a prophet

-and the revelation came in different forms

1. IN THE FORM OF A DREAM
-Prophets ﷺ have true dreams not like you and I
-he saw himself marrying Aisha

Narrated By 'Aisha: Allah's Apostle ﷺ said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, "She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen.'" [Sahih Bukhari, Vol 9, Book 87, Hadith #139]

-and the dreams of prophets have to come to pass as Allah said;

Indeed Allah shall fulfill the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet SAW a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al Masjid al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) is having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Al-Fath 48:27)

The dream of a prophet is not like you and I
-sometimes you go to bed and get a dream that comes from the Shaytan
-this is a nightmare not a dream, so you cannot ask for the interpretation of every dream

2. REVELATION CAST IN THE PROPHET'S HEART AND MIND BY JIBREEL
-e.g. when the Jews wanted to make a big rock fall on him, so he got up and left

3. IN THE FORM OF A HUMAN BEING
-like when Jibreel came to him to teach the people Islam

Umar (RA) ibn al-Khattab (RA) said that they were with Allah's Messenger (ﷺ) when a man came wearing extremely white clothing and deep black hair but signs of a journey could not be detected on him nor could they recognize him as one of them. He came to the Prophet (ﷺ) and sat down beside him, his knees touching the Prophet's (ﷺ). He asked "O Muhammad, what is faith"? He said, "It is to believe in Allah, His angels, His Books, His Messengers (peace be upon them all), in the Last Day and in Predestination of good and evil." He asked, "And what is Islam?" He said, 'It is. to testify that there is no God but Allah and that Muhammad is His slave and His Messenger (ﷺ) to establish the Salah, to pay the Zakah, to perform pilgrimage of the House and to fast in Ramadan.' He asked, "And what is Ihsan"? He said, It is that you worship Allah as though you see Him, for it you cannot see Him, He sees you." The visitor remarked, "In everything that you have spoken, you spoke truth." Umar (RA) said that they were surprised at his questioning him and then confirming that he spoke the truth. Next, he asked, "And when is the Hour?" He said, "The one who is questioned does not know more about it than the one who asks." He

asked, “Then what are its Signs?” He said, “That a maid-servant will beget her mistress and that you see barefooted, naked-bodied, helpless shepherds construct tall buildings.” Umar (RA) said that the Prophet (ﷺ) then met him after three days and said, “Umar (RA) , do you know who the questioner was? He was Jibril come to teach you the basics of your religion.” [Bukhari 47, Muslim 4, Tirmidhi 2619, Abu Dawud 4695, Nisai 5005, Ibn Majah 63, Ahmed 184]

4. IN THE FORM OF A RINGING BELL
-and this was the most difficult

5. IN HIS ANGELIC FORM

...Ayshah (RA)...But of course, Muhammad (ﷺ) did see Jibril and he saw him in his real appearance only twice, once at the sidratul muntaha and the second time at Jiyad, he has six hundred wings that covered the horizon." [Tirmidhi 3289, Ahmed 26099, Bukhari 3234, Muslim 177]

-not in the form a man in the form of an Angel with his 600 wings

6. ALLAH ALLOWED HIMSELF TO REVEAL IT TO HIM LIKE IN THE 7TH HEAVEN
-when he went to israa wal mi'raj
-the last verse of Surah Baqara was revealed
-this was not revealed on earth

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

-Salah was also revealed to him in the 7th heaven, it was 50 Salah and were reduced to 5

Anas bin Malik narrated that fifty prayers, were made obligatory on the Prophet ﷺ on the night of mi'raj. Then they were reduced till five remained. Then, a voice called, "O Muhammad our word is never changed. For you, indeed, with these five will accrue (reward of) fifty." [Tirmidhi 213, Ahmed 17850, Muslim 162, Nisai 454, Bukhari 3207]

So some prophets Allah spoke to directly and some He revealed to them through an Angel
-so the prophets and messengers are not on the same even keel

The greatest messengers are 5
1. NOAH

2. ABRAHAM
3. MUSA
4. JESUS
5. MUHAMMAD ﷺ

-Allah said We prefer some messengers to others

Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour);...(Al-Baqarah 2:253)

-and Muhammad was the greatest of the 5 and Ibrahim came 2nd
-the scholars knew this because of the Darood Shareef we recite in Salah
-after we recite the Tashahhud and we recite this 5 times in Salah daily
-so this is the hujjah

When the rasul (ﷺ) got the revelation for three years he did it secretly
-he was a Prophet at first
-but he became a messenger after Surah 74 was revealed

O you (Muhammad ﷺ) enveloped (in garments)! (Al-Muddaththir 74:1)

Arise and warn! (Al-Muddaththir 74:2)

The monotheism taught by Abraham was left into oblivion
-so the Prophet ﷺ with his wisdom knew that if he should go with full blast
-and tell the people the idols are not good, he would have shocked the people
-so he cherry picked his followers
-he approached people who were wise and intelligent and gave them the Dawah
-people who were not classified as the low life scum's of the earth
-people who were upright, so he did this before he went public with the message

WHO WERE THE FIRST MUSLIMS?

Khadijah, the Prophet's spouse, the mother of believers, was the first to enter the fold of Islam followed by his freed slave Zaid bin Harithah, his cousin, 'Ali bin Abi Talib, who had been living with him since his early childhood, and next came his intimate friend Abu Bakr As- Siddiq (Abu Bakr the truth verifier). All of those professed Islam on the very first day of the call. [Rahmat- ul-lil'alameen 1/50]

1. KHADIJA
-other scholars will say to you she is not
-and will say Waraqa ibn Nawfal was the first Muslim
-he was the first person to say he is a prophet, when Khadijah took him to her cousin
-to explain to him what he experienced in the cave
-Waraqa said the same Angel who revealed to Musa has revealed something to you

-you are a prophet sent to your people and I wish I was younger to support you
-so this is the argument of other scholars
-and not all of the scholars believe what in all the sealed nectar said

I gave you the other side of the coin to prepare you for the different opinions
-so that you will not be surprised

It's like some people said that all the hadith about the Mahdi are fabricated
-so they do not believe he is coming

2. ZAID IBN HARITHA

3. ALI IBN ABI TALIB
-the cousin of the prophet

4. ABU BAKR AS SIDDIQ
-he was his close friend before Islam and the Prophet said he was the easiest to accept Islam
-he was loved by the people of Makkah even before Islam
-and when he wanted to migrate to Abyssinia
-a kaafir said how can the people allow such a righteous man to leave
-so he gave him protection

Abu Bakr, and from the first day he embraced Islam, proved to be an energetic and most zealous activist. He was wealthy, obliging, mild and upright. People used to frequent his house and draw nigh to him for his knowledge, amity, pleasant company and business. He invited whomever he had confidence in to Islam and through his personal efforts a good number of people converted to Islam, such as 'Uthman bin 'Affan Al-Umawi, Az-Zubair bin 'Awwam Al-Asadi, 'Abdur Rahman bin 'Awf, Sa'd bin Abi Waqqas, Az-Zuhri and Talhah bin 'Ubaidullah At-Tamimy. Those eight men constituted the forerunners and more specifically the vanguard of the new faith in Arabia. Among the early Muslim were Bilal bin Rabah (the Abyssinian), Abu 'Ubaidah bin Al-Jarrah from Bani Harith bin Fahr (the most trustworthy of the Muslim Nation), Abu Salamah bin 'Abd Al-Asad, Al-Arqam bin Abi Al-Arqam from the tribe of Makhzum, 'Uthman bin Maz'oun and his two brothers Qudama and 'Abdullah, 'Ubaidah bin Al-Harith bin Al-Muttalib bin 'Abd Munaf, Sa'id bin Zaid Al-'Adawi and his wife Fatimah - daughter of Al-Khattab (the sister of 'Umar bin Al-Khattab), Khabbab bin Al- Aratt, 'Abdullah bin Mas'ud Al-Hadhali and many others. These were the Muslim predecessors. They belonged to various steps of Quraish. Ibn Hisham, a biographer, counted them to be more than forty. [Ibn Hisham 1/245-262]

When Abu Bakr embraced Islam he invited his close friends to Islam
1. UTHMAN IBN AFFAAN
2. ZUBAIR IBN AWWAAM
3. ABDU RAHMAAN IBN AUF
4. SA'D IBN ABI WAQQAS
5. AZ-ZUHRI
6. TALHA IBN UBAIDULLAH

The prophet said if I were to take a friend I would have taken Abu Bakr

Narrated By Abu Said Al-Khudri...Allah's Apostle ﷺ said, "The person who has favored me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr." [al-Bukhari and Muslim]

-but the bond of Islam is stronger
-he said about Uthman wont I be shy to someone that even the Angel is shy to

...Should I not show modesty to one whom even the Angels show modesty. [Sahih Muslim, Book 31, Hadith #5906]

The rasul said Bilal belongs to my household
-and when I went to Al Isra wal Miraaj I heard his footsteps

Narrated By Abu Huraira: At the time of the Fajr prayer the Prophet asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me." [Sahih Bukhari, Vol 2, Book 21, Hadith #250]

Abu Ubaida ibn al Jarrah
-he was also among the early Muslims

Anas ibn Maalik (RA) reported that Allah's Messenger (ﷺ) said, "The most merciful person of my ummah to my ummah is Abu Bakr and the most strict of them about Allah's commands is Umar, and the most sincerely modest of them is Uthman, and the most read of them of the Book of Allah is Ubayy ibn Ka'b, and the most knowledge of laws of inheritance is Zayd ibn Thabit, and the most learned of them about the lawful and the unlawful is Mu'adh ibn Jabal. Surely, there is for every ummah a trustworthy member and the trustworthy member of this ummah is Abu Ubaydah ibn Jarrah." [Tirmidhi 3816, Ahmed 12903, Ibn e Majah 154]

-the Prophet said he is the trustee of the Ummah
-meaning he will never compromise with his deen

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah (ﷺ) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

-he will not destroy the Ummah
-he chopped off the head of his own father in Badr
-this is why he is the trustee of the Ummah

SAED IBN ZAYD
-Saed was among the 10 promised paradise

ARKAM IBN ARKAM
-The rasul used to hold counsel in the house of Arkam ibn Arkam

Narrated By Sa'id ibn Zayd: AbdurRahman ibn al-Akhnas said that when he was in the mosque, a man mentioned Ali (RA). So Sa'id ibn Zayd got up and said: 'I bear witness that I heard the Messenger of Allah (ﷺ) say: 'Ten persons will go to Paradise: The Prophet (ﷺ) will go to Paradise, Abu Bakr (RA) will go to Paradise, Umar (RA) will go to Paradise, Uthman (RA) will go to Paradise, Ali (RA) will go to Paradise, Talhah (RA) will go to Paradise: Az-Zubayr ibn al-Awwam (RA) will go to paradise, Saad ibn Abi Waqqas (RA) will go to Paradise, Abu Ubaydah ibn Jarrah (RA), and Abdur Rahman ibn Awf (RA) will go to Paradise. If you wish, I can mention the tenth.' The people asked: 'Who is he?' but he kept silence. They again asked: 'Who is he?' He replied: 'He is Sa'id ibn Zayd (RA).'" [Abu Dawud, Book 35, Hadeeth #4632]

UKAASHA

Narrated By Ibn 'Abbas: Allah's Apostle ﷺ said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?" It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle ﷺ; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Apostle?' The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, 'Ukasha has anticipated you." [Sahih Bukhari, Vol 7, Book 71, Hadith #606]

-Ukaasha, Bilal were also promised paradise
-the former will go to paradise without any reckoning

These I mentioned to you were the ones he cherry picked
-he did not go to every Tom, Dick and Harry
-when he got the stalwarts around him, then he made the message public

Even though he cherry picked his followers, Quraish found out about the message
-but they decided to ignore him, they said he was young in his 40s
-so when he grows up he will give up his message
-but when they saw his followers start to grow, they became apprehensive
-they were happy with the status quo and did not want tauheed in Makkah

They were raking it in with their idol worshipping
-so they did not want to change that

There are two Hizb, that of Allah and that of Shaytan
-and because of this jihad will never end till Judgment Day

Allah revealed an ayah commanding the prophet to warn his tribe

And warn your tribe (O Muhammad ﷺ) of near kindred. (Ash-Shu'ara 26:214)

-and when this was revealed, he was no longer able to keep the message secret
-because the ayah said the whole of Quraish, so he had a meal in his house and invited his uncles

Hamza, Abu Lahab, Abu Talib and Abbas, he invited them for a meal but cooked a little
-but this was not the Arab custom, their custom was to cook a lot of meat
-so they started to look at each other, but they were all able to eat to their fill
-and meat was still on the plate

This miracle of Muhammad is not in the sealed nectar
-I learnt it from the lips of my Shaikhs

Then he told them why he gathered them in his house, Abu Lahab spoke on behalf of them
-he said we cannot protect you from the Arabs and said no one divided his people like you did

Abu Talib then spoke and said I will be your protector and helper
-so preach whatever you want to preach

So here was Abu Lahab making baraa from him
-but Abu Talib declaring his support

Why was he able to claim he will support him?
-this is because when the prophet was 12 Abu Talib took him for a trip
-and a monk told him your nephew will be a prophet and advised him to not take him to Syria
-because if the Jews know about him they will kill him, so he took Muhammad back to Makkah

Abu Talib replied: "We love to help you, accept your advice and believe in your

words. These are your kin people whom you have collected and I am one of them but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I can't quit the religion of 'Abdul- Muttalib." Abu Lahab then said to Abu Talib: "I swear by Allah that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: "I swear by Allah to protect him as long as I am alive." [Fiqh As-Seerah p.77,78]

So Abu Talib always knew that his nephew will be a Prophet ﷺ and so he said he will protect him
-and did not make baraa from him he declared his support publicly to him

HE TOOK THE MESSAGE PUBLIC TO MOUNT SAFAA

-he called the people and told them I gather you here today to tell you there is no God but Allah
-Abu Lahab was in this gathering and when the prophet told the people about his message
-the people were contemplating on it
-but then Abu lahab had an emotional outburst
-and said Taban laka, is this why you called us

The Messenger of Allah [ﷺ] ascended Mount As-Safa and started to call: "O Bani Fahr! O Bani 'Adi (two steps of Quraish)." Many people gathered and those who could not, sent somebody to report to them. Abu Lahab was also present. The Prophet [ﷺ] said: "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said: "Yes, we have never experienced any lie from you." He said: "I am a Warner to you before a severe torment." Abu Lahab promptly replied: "Perish you all the day! Have you summoned us for such a thing?" The verses were immediately revealed on that occasion [Bukhari 2/702; Muslim 1/114]

-and so Allah (سبحانه وتعالىٰ) revealed Surah Masad

Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he! (1) His wealth and his children (etc.) will not benefit him! (2) He will be burnt in a Fire of blazing flames! (3) And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him) , or use to slander him). (4) In her neck is a twisted rope of Masad (palm fibre).(5) (Al-Masad 111:1-5)

The message of Muhammad started gaining momentum in Makkah
-and the hajj season was coming so the kuffaar formed a council
-and decided to slander his name to the pilgrims

They knew the prophet would use the hajj to preach to the people
-and he would do this because he was commanded by Allah to go public
-and invite everyone to Islam, so he would use hajj to invite the population to Islam

They knew he would do this, so they decided to slander him, but they had to

unite on a name
-to speak in one voice and one tongue

So they gathered in the house of Al Waleed ibn Mugheerah
-he was one of the think tanks of Makkah
-so they gathered at his house to discuss how to counteract the message of Allah (سبحانه وتعالىٰ)

We have think tanks today in the UK and US
-and they have scholars that advice them they tell them to turn the Muslims into Soofis
-the RAND FOUNDATION is the new think tank

A 2007 report by the Rand Corp., a U.S. think tank, advised Western governments to "harness" Sufism, saying its adherents were "natural allies of the West." Read more:
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They found out that if a Muslim is a Goofy Soofi or a democrat, MADkhali, Shi'a etc
-they do not need to worry about that Muslim
-they believe you can give these groups funding to spread their message
-because their job is to turn Muslims into sheep from being lions

But if the scholar is waking the Ummah like Anwar Awlaki, they kill him
-so that he will not wake the Muslims

Al Waleed ibn Mugheerah was jealous of the prophet
-he wanted to be the prophet audhubillah

The people used to say why did Allah (سبحانه وتعالىٰ) not reveal the message to the two powerful men
-from the 2 cities, Makkah or Tai'f

And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein." (Az-Zukhruf 43:30)

And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" (Az-Zukhruf 43:31)

-why did Allah (سبحانه وتعالىٰ) choose a poor orphan boy

But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty. (Al-Baqarah 2:105)

-but you cannot tell Allah (سبحانه وتعالىٰ) who to reveal the message to
-you need to surrender to Qadr Allah (سبحانه وتعالىٰ)

Maybe some of you see your neighbour driving a Mercedes Benz
-and you feel anger and say why is he driving such when you are not

-but you cannot tell Allah (سبحانه وتعالىٰ) who to bless

They said they need to make a counsel to slander the name of the prophet
-this is the modus operandi of the kuffaar
-and today they call the mujahideen barbarians
-so who is the real barbarian?

-it is the infidel troops who rape Afghan children
-and strip their prisoners naked and put it on the internet
-and even the communist are appalled at this
-and they use the pictures to disgrace the white Gora

Castro uses Abu Ghraib pictures to hit back at US:
Click

Your soldier Robert Bales opened fire on kids
-and the newscaster said even though he had kids it did not occur to him he was doing wrong

So who is the real barbarian?
-just when we think he has done it all, he comes up with a crime worst than the others

They had four opinions at the counsel, they said let us call him;

1. A SOOTHSAYER
-but this did not go down well with them because the people go to a soothsayer
-when they lose their properties, but we do not see him doing that

2. A MAD MAN
-they said how can you call him such, when his followers are the elite of the society
-which mad man in the world speaks to people and the elite listen to him
-Abu Bakr was elite, Arkam ibn Arkam was elite too and his house was called the first university of Islam

3. A POET
-this did not make sense to them because a poet does not practice what he preaches
-he goes to a gathering and speaks poetry and collects money from people
-the singers sing things they do not practice

You cannot call him a poet
-because Muhammad does not recite a Surah to you and charge you money
-but he practices what he preaches, Aisha said he was the walking Qur'an

4. HE IS PRACTICING WITCHCRAFT
-at first, they rubbished this idea, but the think tank told them to accept it and Allah (سبحانه وتعالىٰ) spoke about this in Surah 74;

Verily, he thought and plotted; (18) So let him be cursed! How he plotted! (19) And once more let him be cursed, how he plotted! (20) Then he thought; (21)

Then he frowned and he looked in a bad tempered way; (22) Then he turned back and was proud; (23) Then he said: "This is nothing but magic from that of old; (24) "This is nothing but the word of a human being!"(25) I will cast him into Hell-fire (26) (Al-Muddaththir 74:18-26)

-they had an ijmaa to call him that name and this is called the ijmaa of the Shaytan
-this man was also promised the hellfire in this ayah
-not just Abu Lahab

THE SEALED NECTAR
(THE HIJRAH TO ABYSSINIA)

-yesterday I told you that the kuffaar gathered in a counsel
-to discuss how to slander the Prophet (ﷺ)
-this is what they do to assassinate the character of the person preaching the haqq and Quraish was no different

So they gathered at the house of Al Waleed ibn Mugheerah
-because he was jealous of the Prophet, he wanted to be the Prophet

They decided to agree on a name that they would use
-to tell the people coming for pilgrimage
-but this did not stop the message
-even though they assassinated his character
-the message continued to spread

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. (29) And whenever they passed by them, used to wink one to another (in mockery); (30) And when they returned to their own people, they would return jesting; (31) And when they saw them, they said: "Verily! These have indeed gone astray!" (32) But they (disbelievers, sinners) had not been sent as watchers over them (the believers).(33) (Al-Mutaffifin 83:29-33)

Allah revealed these ayats above talking about the mockery they used to do
-this was their behaviour when they see the believers
-this is called propaganda warfare

They ridicule you because they want you to suffer inferior complex
-and this is the first step to apostasy
-so they felt themselves superior and so used to laugh and wink at the Muslims sarcastically

They would speak ill of them calling them fools and derogatory names
-but on the day of judgment the believers will laugh at them
-the tables will be turned the other way

Today the disbelievers laugh at the hijab, they laugh at the beard
-so propaganda warfare continued and because of this they have the Fox news, Sun newspaper
-to rip off Islamophobia among the population

It is narrated that An-Nadr, at a later stage, headed for Heerah where he got

conversant with the traditions of the kings of Persia and the accounts of people like Rustum and Asphandiar, and then returned to Makkah. Here he would always shadow the Messenger's steps in whatever audiences the later held to preach the new faith and to caution people against Allah's wrath. An-Nadr would directly follow the Prophet [pbuh] and narrate to the same audience long tales about those people of Persia. He would then always append his talk with a question cunningly inquiring if he did not outdo Muhammad [ﷺ].[Ibn Hisham 1/299,300,358; Tafheem- ul-Qur'an 4/8,9].

When the rasul (ﷺ) was in Makkah giving the Dawah
-he used to target the pilgrims to preach Islam to them
-a man called An Nadr went to Persia and brought back singing girls
-so when the prophet was preaching
-he would tell the people to come and be entertained by the pretty girls
-because of his behaviour Allah revealed;

And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). (Luqman 31:6)

-Allah is telling you to expect the kuffaar to use their entertainment company
-to take people away from Islam e.g. if a Shaikh is going to have a conference at a particular day
-the kuffaar will bring a singer from Hollywood on the same day
-the majority of the Muslims will go and listen to the singer than the Shaikh
-because most Muslims are weak and have the disease of hypocrisy
-they prefer music over Qur'an and Sunnah

So Nadr brought singing girls from Persia to make people not listen to the prophet
-and so Allah revealed the ayah of 31:6

There may be someone travelling on a journey
-and instead of listening to Qur'an he prefers to listen to music
-so the music is used to compete with Allah's words
-this person when he goes for a Khutbah he will sleep
-but if you put him to watch Hollywood movies, he will not sleep, he will be wide-awake
-his heart does not gravitate towards Qur'an and Sunnah

On the authority of Ibn Jareer and At- Tabarani, the idolaters offered that Muhammad [pbuh] worship their gods for a year, and they worship his Lord for a year. In another version, they said: "If you accept our gods, we would worship yours."

When they realise that the followers of Muhammad continued to grow
-they approached him and said to him we want a compromise
-that we worship Allah for a year and worship our idols for the following year

Ibn Ishaq related that Al-Aswad bin Al- Muttalib, Al-Waleed bin Al-Mugheerah, Omaiyah bin Khalaf and Al- 'As bin Wa'il As-Sahmy, a constellation of influential polytheists, intercepted the Prophet [pbuh] while he was circumambulating in the Holy Sanctuary, and offered him to worship that they worshipped, and they worship that he worshipped so that, according to them, both parties would reach a common denominator. They added "Should the Lord you worship prove to be better than ours, then it will be so much better for us, but if our gods proved to be better than yours, then you would have benefit from it." Allah, the Exalted, was decisive on the spot and revealed the following Chapter: "Say: "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, in Al-Qadar, etc.)! I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping, nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism). [Al-Qur'an 109] [Ibn Hisham 1/362]

The kuffaar made an indecent proposal and because of that, Allah said;

Say (O Muhammad (ﷺ)to these Mushrikûn and Kafirûn): "O Al-Kafirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! (1) "I worship not that which you worship, (2) "Nor will you worship that which I worship. (3) "And I shall not worship that which you are worshipping. (4) "Nor will you worship that which I worship. (5) "To you be your religion, and to me my religion (Islamic Monotheism)." (6) (Al-Kafirun 109:1-6)

-this was the cause of revelation of this Surah
-it is equal to a quarter of the Qur'an
-and if you understand it's Tafseer you will never waver over your Deen
-because this Surah saves you from hypocrisy

Farwah ibn Nawfal reported that he went to the Prophet and requested, "O Messenger of Allah, ﷺ teach me something that I may say when I retire to my bed." He said, "Recite "Surah Kafiroon" for it is a rejection of polytheism." Shu'hah said that he would say sometimes, "(recite) once." and sometimes he did not say that. [Tirmidhi 3414, Ahmed 23868, Abu Dawud 5055]

Anas (RA) ibn Malik reported that Allah's Messenger (ﷺ) said, "If anyone recites (az-Zilzal, surah # 99), it represents for him half the Qur'an. If anyone recites (al- Kafirun, surah # 109), it represents for him one-fourth of the Quran and if anyone recites (al-Ikhlas, surah # 112) then it represents for him one-third of the Qur'an." (Tirmidhi 2902)

Allah told the kuffaar the Muslims would never compromise
-and when they realized this, they started prosecuting the Muslims
-this is because we have two parties, that of the truth and that of falsehood and the battle between them is never ending

STRATEGIES USED BY THE KUFFAAR

1. THEY IGNORED HIM
-they said he will one day run out of words and so Allah revealed this will never happen
-for if all the tress should become pens and the seven seas ink, they will dry up
-and still you did not write all that should be written about Allah's deen

Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Al-Kahf 18:109)

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise. (Luqman 31:27)

2. THEY APPROACHED HIM FOR A COMPROMISE
-and when he refused to do they sought to prosecute

3. PROSECUTION
-Ruqaiya and Umm Khulthum were married to the two sons of Abu Lahab
-and he forced them to divorced them, he said they were helping Muhammad to feed them

How comes these daughters were married to these kaafir men? This was in the early part of Islam
-and later Allah made it haraam and revealed;

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise. (Al-Mumtahinah 60:10)

-therefore Muslim women are not allowed to marry kaafir men
-and do not quote abrogated evidences like Aasia's marriage to the Fir'aun
-that Shariah was that of Musa and he came before Muhammad (ﷺ)
-one of the signs of a munafiq is that he quotes abrogated evidences for his hujjah

Umm Jameel was the wife of Abu Lahab she used to put thorns on his path to the masjid
-also one day Uqba placed the intestines of an animal on the back of the rasul
-while he was in sajdah, it was Fatimah that came to remove it

Al-Bukhari, on the authority of Ibn Mas‘ud, narrated that once when the Prophet [ﷺ] was prostrating himself while praying in Al-Ka‘bah, Abu Jahl asked his companions to bring the dirty foetus of a she-camel and place it on his back. ‘Uqbah bin Abi Mu‘ait was the unfortunate man who hastened to do this ignoble act. A peal of laughter rose amongst the infidels. In the meanwhile, Fatimah, the daughter of the Prophet [ﷺ], happened to pass that way. She removed the filth from her father’s back. The Prophet [ﷺ] invoked the wrath of Allah upon them, especially upon Abu Jahl, ‘Utbah bin Rabi‘a, Shaibah bin Rabi‘a, Al-Waleed bin ‘Utbah, Omaiyah bin Khalaf and ‘Uqbah bin Mu‘ait. It is recorded that all of them were killed in the battle of Badr. [Bukhari 1/37]

The rasul (ﷺ) made a dua against them
1. Abu Jahl
2. Utbah
3. Uqbah ibn Mueet
4. Shaybah

-all of them were killed in Badr

When the kuffaar used propaganda warfare against the Prophet Allah revealed;

Woe to every slanderer and backbiter. (1) Who has gathered wealth and counted it, (2) He thinks that his wealth will make him last forever! (3) Nay! Verily, he will be thrown into the crushing Fire.(4) (Al-Humuzah 104:1-4)

Among the people who were persecuted by the pagans of Makkah was Bilal
-whenever Abu Jahl heard of someone embracing Islam from noble birth
-he will look down upon him and say his acumen is inaccurate
-he would threaten him with cutting off his business

If the revert was weak, he would beat him brutally and put him to unspeakable torture
-but those from noble tribes were not beaten by him

Bilal, the slave of Omaiyah bin Khalaf, was severely beaten by his master when the latter came to know of his conversion to Islam. Sometimes a rope was put around his neck and street boys were made to drag him through the streets and even across the hillocks of Makkah. At times he was subjected to prolonged deprivation of food and drink; at others he was bound up, made to lie down on the burning sand and under the crushing burden of heavy stones. Similar other measures were resorted to in order to force him to recant. All this proved in vain. He persisted in his belief in the Oneness of Allah. On one such occasion, Abu Bakr was passing by; moved by pity, he purchased and emancipated him from slavery. [Ibn Hisham 1/317-318; Rahmat- ul-lil'alameen 1/57]

They used to burn Bilal with red hot iron and drag him on the sand of the desert

-but with all this torture, he would say Allahu Ahad and refused to give in

One day Abu Bakr passed by him being punish and decided to set him free
-a man asked him why were you saying Allahu Ahad when they were beating you
-he said had I known of a word that would hurt them more, I would have said it

2. AMMAR IBN YAASIR
-he was prosecuted with his mother Sumayya and father Yaasir
-when he heard of the Islam of Sumayya, Abu Jahl went to her house and beat her
-when she spat on him, he stabbed her and killed her, he also killed her husband Yaasir

He killed them because they did not have a powerful tribe to defend them
-so Ammar lost his parents, Abu Jahl then turned to Ammar and started beating him up
-and asked him to renounce Islam, so he did so with his tongue

And when he saw the prophet, he said to him
-how can I look you in the eyes when I renounced your religion
-but the prophet told him not to worry because it was just on his tongue not in the heart

So if a kaafir should approach you to renounce Islam or he would kill you
-you are allowed to do so, but am sure most of you will say I will never do so
-I would prefer the kaafir to kill me, so I die as a Shaheed
-when Ammar did this Allah (سبحانه وتعالىٰ) revealed;

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. (An-Nahl 16:106)

-to say he did not do wrong
-this ayah was revealed for Amaar ibn Yaasir because he renounced Islam with his tongue

The Prophet said verily Allah has forgiven my followers for things they did by:
-mistake
-duress
-forgetfulness

On the authority of Ibn Abbas (RA), that the Messenger of Allah (ﷺ) said: Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress. A hasan hadith related by Ibn Majah, and al-Bayhaqee and others.

If the kuffaar hold a gun at you and force you to commit Zina, apostate, drink alcohol or eat pork

-if you do so, you did nothing wrong because Amaar did exactly that and Allah revealed an ayah to say he did not do anything wrong
-because it is ikraah meaning forced

The kuffaar use torture to get information from the mujahideen
-in that case you are allowed to lie to them
-but you are not allowed to reveal the secrets of the mujahideen
-this is because you are allowed to lie on the battlefield

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

You can lie;
1. on the battlefield
2. to save a marriage
3. for two Muslims to make up

...Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them). [Sahih Muslim, Book 32, Hadith #6303]

The people working in Afghanistan to translate for the kuffaar is not ikraah
-the country is invaded and you work for the kuffaar?
-these hypocrites are more dangerous because they know the language and terrain
-and they are paid a lot of money, so this is not ikraah
-because you were not forced to work for them

Those soldiers working for the kuffaar, this is not ikraah too
-if you join the army of the Taghoot you have apostate

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghût (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). (An-Nisa 4:76)

-the evidence is in the ayah above
-you are only allowed to join the army of the mujahideen
-if you join the kaafir army and die, you die as a kaafir

When the persecution become unbearable, the Prophet started holding a secret meeting
-one day when they were going a mushrik followed them, to know where they were going
-Saad ibn Abi Waqqas beat him up and killed him
-so he was the first Muslims to shed blood in Islam for Islam

In the light of these inhuman persecutions, the Prophet [ﷺ] deemed it wise to advise his followers to conceal their conversion, in both word and deed. He took the decision to meet them secretly lest Quraish should get to know of his designs, and so take measures that might foil his goals. He also had in mind to avoid any sort of open confrontation with the polytheists because such a thing at this early stage would not be in the interest of the newly- born Call, still vulnerable and not fully fledged. Once, in the fourth year of Prophet-hood, the Muslims were on their way to the hillocks of Makkah to hold a clandestine meeting with the Prophet [ﷺ], when a group of polytheists did observe their suspicious movement, began to abuse, and fight them. Sa'd bin Abi Waqqas beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam. [Ibn Hisham 1/263]

The Prophet told his Sahabah to make hijrah to Abyssinia for in this land no man is oppressed
-12 men and 4 women migrated, including Uthman ibn Affan and Ruqaiya
-the prophet said about their migration, they are the first people to migrate in the course of Allah
-after Abraham and Lut (AS)

When they migrated to Ethiopia, it was secret, Quraish got very enraged and angry
-to realise the Muslims have migrated, for Ethiopia was their ally

So the tyrant wants you to be in his country, for him to monitor you
-each and every activity of yours

The Prophet chose Ethiopia because he said no man is oppressed there
-the scholars said this proves that the prophet was in touch with fiqhul waaqia
-even though there were no TVs then

So if you are a leader you need to be in touch with fiqhul waaqia
-if not you will harm the people

The kuffaar sent Amr ibn Al Aas, he was a very wise man and had the gift of the gab
-this means you are gifted in speech, erudite means you are fluent in speech

So they chose him for this reason
-he was a pagan at that time, because he took his Shahadah later and conquered Egypt

His mission in Ethiopia was to convince the Negus to send the Muslims back
-this is a title given to the king of Ethiopia

Amr brought expensive gifts to the king and told him to send the Muslims back
-because they are renegades who abandoned the religion of their fathers

The Negus asked the Ameer of the jama'a, Ja'far ibn Abi Talib he said;

Quraish could not tolerate the prospect of a secure haven available for the Muslims in Abyssinia (Ethiopia), so they dispatched two staunch envoys to demand their extradition. They were ‘Amr bin Al- ‘As and ‘Abdullah bin Abi Rabi‘a before embracing Islam. They had taken with them valuable gifts to the king and his clergy, and had been able to win some of the courtiers over to their side. The pagan envoys claimed that the Muslim refugees should be expelled from Abyssinia (Ethiopia) and made over to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them to explain the teachings of their religion. The Muslim emigrants had decided to tell the whole truth whatever the consequences were. Ja‘far bin Abi Talib stood up and addressed the king in the following words:

"O king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighborhood were neglected; we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbors and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression."

The king was very much impressed by these words and asked the Muslims to recite some of Allah’s Revelation.

Ja‘far recited the opening verses of Surah Maryam (Chapter 19 Mary) wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously. Thereupon the king, along with the bishops of his realm, was moved to tears that rolled down his cheeks and even wet his beard. Here, the Negus exclaimed: "It seems as if these words and those which were revealed to Jesus are the rays of the light which have radiated from the same source." Turning to the crest- fallen envoys of Quraish, he said, "I am afraid, I cannot give you back these refugees. They are free to live and worship in my realm as they please."

On the morrow, the two envoys again went to the king and said that Muhammad [ﷺ] and his followers blasphemed Jesus Christ. Again the Muslims

were summoned and asked what they thought of Jesus. Ja'far again stood up and replied: "We speak about Jesus as we have been taught by our Prophet [ﷺ] , that is, he is the servant of Allah, His Messenger, His spirit and His Word breathed into Virgin Mary." The king at once remarked, "Even so do we believe. Blessed be you, and blessed be your master." Then turning to the frowning envoys and to his bishops who got angry, he said: "You may fret and fume as you like but Jesus is nothing more than what Ja'far has said about him." He then assured the Muslims of full protection. He returned to the envoys of Quraish, the gifts they had brought with them and sent them away. The Muslims lived in Abyssinia (Ethiopia) unmolested for a number of years until they returned to Medina. [Ibn Hisham 1/334- 338]

Ja'far was educated and also erudite just like Amr who the kuffaar sent
-the king was impressed by his speech and asked them to recite some ayahs from the book
-so Ja'far did and the king allowed them to stay

On the following day, the kuffaar said to the king
-these Muslims blaspheme against Jesus so turn them back
-the king summoned the Muslims again and asked them what they say of Jesus
-Ja'far again spoke and in the end the king refused the gifts of the kaafirs
-and allowed the Muslims to live there so long as they want

So the Muslims made two hijras
1. from darul harb to darul kufr
2. from darul kufr to darul Islam in Madina

So in the world you have 3 dars
1. darul harb
2. darul kufr
3. darul Islam

You are allowed to make hijra from darul harb to darul kufr
-or from darul kufr to darul Islam
-but you are not allowed to make hijrah from darul Islam to darul harb
-or from darul kufr to darul harb
-darul harb is a land fighting Muslims like the UK and US
-they fight Muslims and lock them up and they ask incriminating questions to trap you
-and give it to the MI5 or FBI

The Prophet (ﷺ) said, "I am not responsible for any Muslim who stays among polytheists. They asked: 'Why, Apostle of Allah? He said: 'Their fires should not be visible to one another.', and he (ﷺ) said, "Who joins the polytheists and lives with them then he is like them" and he (ﷺ) said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west." [Al-Musnad Vol.4/99, Abu Dawud Vol.3/7 Hadith 2479, and ad-Darami Vol.2/239]

The Messenger of Allaah (ﷺ) said: “I have nothing to do with every Muslim who settles among the mushrikeen.” (Reported by al-Tirmidhi, no. 1604; Abu Dawood, no. 2645)

It was narrated from Samurah that the Prophet (ﷺ) said: “Do not live among the mushrikeen and do not mix with them, for whoever lives among them or mixes with them is not one of us.” [Narrated by al-Bayhaqi, 9/142; al-Haakim, 2/154. He said, it is saheeh according to the conditions of al-Bukhari]

THE SEALED NECTAR

(THE CONVERSION OF UMAR A GLORY FOR ISLAM)

When Quraish realised that Islam was gaining momentum
-they approached the Prophet (ﷺ) and tried to buy him out.
-they said they will give him money or make him chief.
-this was the called the famous offer of Quraish.
-and he said oh my beloved uncle if they should put the sun in my right hand and the moon in my left hand for me to give up on my message I will never do so.

In this way Quraish’s malicious intentions recoiled on them and their machination met with utter failure. They came to fully realize that the grudge they nursed against the Muslims would not operate but within their realm of Makkah. They consequently began to entertain a horrible idea of silencing the advocate of the new Call once and for all, through various channels of brutality, or else killing him. An obstinate difficulty, however, used to curtail any move in this direction embodied by the Prophet’s uncle Abu Talib and the powerful social standing he used to enjoy as well as the full protection and support he used to lend to his nephew. The pagans of Makkah therefore decided to approach Abu Talib for the second time and insisted that he put a stop to his nephew’s activities, which if allowed unchecked, they said, would involve him into severe hostility. Abu Talib was deeply distressed at this open threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew and told him what the people had said, "Spare me and yourself and put not burden on me that I can’t bear." Upon this the Prophet [ﷺ] thought that his uncle would let him down and would no longer support him, so he replied: "O my uncle! By Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until Allah has made me victorious, or I perish therein, I would not abandon it." The Prophet [ﷺ] got up, and as he turned away, his uncle called him and said, "Come back, my nephew," and when he came back, he said, "Go and preach what you please, for by Allah I will never forsake you." He then recited two lines of verse pregnant with meanings of full support to the Prophet [ﷺ] and absolute gratification by the course that his nephew had chalked out in Arabia. [Ibn Hisham 1/265]

- the rasul (ﷺ) gave his answer when he was given the famous offer, he rejected their offer
- but Quraish didn't give up, they went to Abu Talib

Quraish, seeing that the Messenger of Allah [ﷺ] was still intent on his Call, realized that Abu Talib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more taking with them a youth called ‘Amarah bin Al- Waleed bin Al- Mugheerah, and said, "O Abu Talib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, found fault with your way of life, so that we kill him and rid you of his endless troubles; just man for man." Abu Talib’s reply was, "It is really an unfair bargain. You give me your son to bring him up and I give you my son to kill him! By Allah, it is something incredible!!" Al- Mut‘im bin ‘Adi, a member of the delegation, interrupted saying that Quraish had been fair in that bargain because "they meant only to rid you of that source of hateful trouble, but as I see you are determined to refuse their favours." Abu Talib, of course, turned down all their offers and challenged them to do whatever they pleased.[Ibn Hisham 1/266]

- Amara Ibn Waleed Al-Mugheerah was offered to him and said that they will give a son for a son
- Abu Talib told them that the bargain was unfair because they wanted to kill Muhammad
- and give him one of their sons, he told them that this is Ajeeb
- and that means that the speech is strange and bizarre and unfair, so he rejected the proposal
- they decided to kill the rasul

THE CONVERSION OF HAMZA
- in the 6th year of prophet hood, Hamza became a Muslim

Abu Jahl happened to pass by and accused the religion preached by him. Muhammad [ﷺ] , however, kept silent and did not utter a single word. Abu Jahl went on unchecked, took a stone and cracked the Prophet’s head which began to bleed. The aggressor then went to join the Quraishites in their assembly place. It so happened that shortly after that, Hamzah, while returning from a hunting expedition, passed by the same way, his bow hanging by his shoulder. A slave- girl belonging to ‘Abdullah bin Jada‘an, who had noted the impertinence of Abu Jahl, told him the whole story of the attack on the Prophet [ﷺ] . On hearing that, Hamzah was deeply offended and hurried to Al- Ka‘bah and there, in the courtyard of the Holy Sanctuary, found Abu Jahl sitting with a company of Quraishites. Hamzah rushed upon him and struck his bow upon his head violently and said: "Ah! You have been abusing Muhammad [ﷺ] ; I too follow his religion and profess what he preaches." The men of Bani Makhzum came to his help, and men of Bani Hashim wanted to render help, but Abu Jahl sent them away saying: "Let Abu ‘Ummarah alone, by Allah I did revile his nephew shamelessly.[Ibn Hisham 1/291; Rahmat- ul- lil'alameen 1/68;

Mukhtasar Seerat Ar- Rasool p.66]

- the rasul was sitting when Abu Jahl came to him and insulted him
- he did not reply and Abu Jahl hit him at the head
- Hamza came back from hunting and the story was related to him
- he went to the Ka'ba and hit Abu Jahl saying he is also a believer

In fact, Hamzah's conversion derived initially from the pride of a man who would not accept the notion of others humiliating his relative. Later on, however, Allah purified his nature and he managed to grasp the most trustworthy hand- hold (Faith in Allah). He proved to be a source of great strength to the Islamic Faith and its followers. [Mushtasar Seerat Ar- Rasool p.101]

- the men of the clans wanted to help but Abu Jahl sent them away
- Hamza supported the rasul because of family ties
- he felt that it was improper for them to treat his nephew like that
- However Allah purified his heart and he became one of the best Muslims
- he contributed immensely to the victory of Badr

The master of the martyrs is Hamza ibn Abdul Mattalib, and a man who stands (in front of) an oppressive ruler and enjoins the good and forbids the evil and so is killed for it (Al-Hakim)

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah (SAW) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah." [Narrated by al-Bukhari (3744) and Muslim (2419)]

- he was killed in Uhud and the rasul called him the "master of the Martyrs"
- he is the most noble of martyrs

Another significant addition to the strength of Islam was the conversion of 'Umar bin Al- Khattab in Dhul- Hijjah, the sixth year of Prophet hood, three days following the conversion of Hamzah.[Tareekh 'Umar bin Al- Kattab, p.11]

The conversion of Umar (RA) was also another milestone to Islam
- the rasul made a dua for Allah to guide either Umar or Abu Jahl

Prophet [ﷺ] once raised his hands in prayer and said: "O Allah! Give strength to Islam especially through either of two men you love more: 'Umar bin Al-Khattab or Abu Jahl bin Hisham." 'Umar, obviously, was the one who merited that privilege. [At- Tirmidhi 2/209]

CONVERSION OF UMAR

His sharp temper and excessive enmity towards the Prophet [ﷺ] led him one day to leave his house, sword in hand, with the intention of killing the Prophet [ﷺ] . He was in a fit of anger and was fretting and fuming. Nu'aim bin 'Abdullah, a friend of 'Umar's, met him accidentally half way. What had caused so much

excitement in him and on whom was the fury to burst, he inquired casually. ‘Umar said furiously: "To destroy the man Muhammad ﷺ this apostate, who has shattered the unity of Quraish, picked holes in their religion, found folly with their wise men and blasphemed their gods." "‘Umar, I am sure, your soul has deceived you, do you think that Banu ‘Abd Munaf would let you walk on earth if you slain Muhammad [ﷺ]? Why don’t you take care of your own family first and set them right?" "Which of the folk of my house?" asked ‘Umar angrily. "Your brother- in- law and your sister have apostatized (meaning to say: They have become followers of Muhammad ﷺ and abandoned your religion." ‘Umar directed his footsteps to his sister’s house. As he drew near, he heard the voice of Khabbab bin Aratt, who was reading the Qur’anic Chapter Ta Ha (mystic letters, Ta Ha) to both of them. Khabbab, perceiving the noise of his footsteps retired to a closet. Fatimah, ‘Umar’s sister, took hold of the leaf and hid it. But ‘Umar had already heard the voice. "What sound was that I have heard just now?" shouted the son of Khattab, entering angrily. Both his sister and her husband replied, "You heard nothing." "Nay," said he swearing fiercely, "I have heard that you have apostatized." He plunged forward towards his brother- in- law and beat him severely, but Fatimah rushed to the rescue of her husband. Thereupon, ‘Umar fell upon his sister and struck upon her head. The husband and wife could not contain themselves and cried aloud: "Yes, we are Muslims, we believe in Allah and His Messenger Muhammad [ﷺ] so do what you will." When ‘Umar saw the face of his dear sister besmeared with blood, he was softened and said: "Let me see what you were reading, so that I may see what Muhammad [ﷺ] has brought." Fatimah was satisfied with the assurance, but said: "O brother, you are unclean on account of your idolatry, none but the pure may touch it. So go and wash first." He did so, and took the page and read the opening verses of the Chapter Ta Ha until he reached: "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As Salat (Iqamat-as-Salat) for My Remembrance. [Al- Qur'an 20:14]. ‘Umar read the verses with great interest and was much entranced with them. "How excellent it is, and how graceful! Please guide me to Muhammad [ﷺ] ." said he. And when he heard that, Khabbab came out of concealment and said, "O ‘Umar, I hope that Allah has answered the prayer of the Prophet [ﷺ] , for I heard him say: ‘O Allah! Strengthen Islam through either ‘Umar bin Al- Khattab or Abu Jahl bin Hisham.’" ‘Umar then left for a house in Safa where Muhammad [ﷺ] had been holding secret meetings along with his Companions. ‘Umar reached that place with the sword swinging by his arm. He knocked at the door. The Companions of the Prophet [ﷺ] turned to see who the intruder was. One of them peeped through a chink in the door and reeled back exclaiming: "It is ‘Umar with his sword." Hamzah, dispelling the fears of his friends, said: "Let him in. As a friend he is welcome. As a foe, he will have his head cut off with his own sword." The Prophet [ﷺ] asked his Companions to open the door. In came the son of Khattab. The Prophet [ﷺ] advanced to receive the dreadful visitor, caught him by his garment and scabbard, and asked him the reason of his visit. At that ‘Umar replied: "O Messenger of Allah [ﷺ] , I come to you in order to believe in Allah and his Messenger and that which he has brought from his Lord." Filled with delight, Muhammad [ﷺ] together with his Companions, cried aloud: ‘Allahu Akbar’ (Allah is Great). [Tareekh 'Umar bin Al- Khattab, p7- 11; Ibn Hisham 1/343]

- One day he left his home carrying his sword with intention of killing Muhammad ﷺ
- he met his friend who asked him where was he going his name was Nu'aim Ibn Abdullah
- he said that he was going to kill him the man told him that he lost his mind
- that Banu Abdul Manaaf won't let walk around after he does that
- the man later told him to take care of his household first
- that his sister fatima and husband Said Ibn Zaid have embraced Islam
- so Umar went to his sister's house instead of going to Muhammad
- when he reached the house there was another Sahabah in the house teaching
- them how to read the Quran, the sahaba (Khabbab Ibn Aratt) went into hiding
- Umar went on to hit her husband and his sister came in defense of her husband
- he also hit her and she bled
- she testified that they are Muslims and he can do whatever he wants
- he felt bad after he saw the blood and asked her to give him the scroll to read
- she refused and said he should go and wash first

Ta Ha. (Ta-Ha 20:1)

We have not sent down the Qur'an unto you (O Muhammad ﷺ) to cause you distress, (Ta-Ha 20:2)

But only as a Reminder to those who fear (Allah). (Ta-Ha 20:3)

A revelation from Him (Allah) Who has created the earth and high heavens. (Ta-Ha 20:4)

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Ta-Ha 20:5)

"Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As Salat (Iqamat-as-Salat) for My Remembrance. (Ta-Ha 20:14)

- verse 14 of Surah Ta ha touched the heart of Umar
- he said that the words were wonderful, excellent and beautiful
- he asked them to take him to the rasul, hearing this Khabbab came out of hiding
- and related the dua of the rasul to Umar
- saying maybe Allah accepted the dua and chose Umar
- the rasul was in the Darul Arkam

"I witness that there is no god but Allah," and so they all came out to me hastily, saying, "Allahu Akbar!" and said, "Rejoice! Because the Messenger of Allah (ﷺ), supplicated on Monday and said, 'O Allah strengthen Your deen with whoever is the more beloved of the two men to You, either Abu Jahl ibn Hisham or 'Umar.'" They directed me to the Prophet (ﷺ), in a house at the foot of as-Safa, and I went to it and knocked on the door. They said, "Who is it?" I

said, “Ibn al-Khattab.” They knew my severity against the Messenger of Allah (ﷺ), so nobody moved to open the door until he (ﷺ) said, “Open it for him.” They opened it for me, two men grabbed hold of me by the upper arms and brought me to the Prophet (ﷺ), who said, “Leave him alone.” Then he grabbed me by my shirt and dragged me forcibly towards him and said, “Accept Islam, Ibn al-Khattab. O Allah guide him,” and I bore witness and the Muslims said, “Allahu Akbar!” so loudly that it was heard in the valleys of Makkah. ‘They had been concealing themselves. I did not wish to see a man striking and being struck but that I experienced it myself and none of that touched me. I went to my uncle Abu Jahl ibn Hisham, who was one of the nobility, and knocked on his door. He said, “Who is it?” I said, “Ibn al-Khattab, and I have converted.” He said, “Don’t do it,” and slammed the door on me. I said, “This isn’t anything,” and went to one of the great ones of Quraysh, called out to him and he came out to me. I said to him the same as I had said to my uncle, he said to me the same as my uncle had said to me, went in and slammed the door on me. I said, “This isn’t anything, the Muslims are being struck and I am not being struck.” A man said to me, “Would you like your acceptance of Islam to be known?” I said, “Yes.” He said, “When people are seated in the Hijr go to so-and-so, a man who cannot possibly conceal a secret, and say to him, just between yourself and him, ‘I have converted,’ for it is very rare that he has ever concealed a secret.” I went and people had already gathered in the Hijr. I said, just between me and him, “I have converted.” He said, “Did you really do that?” I said, “Yes.” He cried at the top of his voice, “Ibn al-Khattab has converted.” They ran up to me; I was hitting them, they were hitting me and people gathered around me. Then my uncle said, “What is this group?” Someone said, “‘Umar has converted.” He stood upon the Hijr and indicated with the palm of his hand, “I have helped the son of my sister.” They dispersed from around me. I did not want to have seen any of the Muslims being struck and striking without seeing it myself, so I said, “This which has happened to me is nothing.” I went to my uncle and said, “Your help is returned to you,” and I continued to hit and be hit until Allah strengthened Islam.’ [related by al-Haythami in ‘Majma’ az-Zawa’id’ (Vol.9, pg.58) No. 14413, and in Al-Bazzar, at-Tabarani, Abu Nu‘aym in al-Hilyah, and al-Bayhaqi in ad-Dala’il]

- he came and knocked on the door and the other Sahabas were terrified when they saw him
- Hamza said so what, if he came in peace then he'll be granted peace
- else they will kill him with his own sword, the rasul ﷺ grabbed him and shake him
- asking is it not time and Umar declared the shahadah
- the other Muslims used to hide now came out in the open

- Umar went to the house of Abu Jahl and told him he has converted to Islam
- he called him an ugly person because he had nothing else to say

Ibn Ishaq narrated on the authority of ‘Umar [R], "When I embraced Islam, I remembered the archenemy of Muhammad [ﷺ] , i.e. Abu Jahl. I set out, and knocked at his door. When he came out to see me, I told him directly that I had embraced Islam. He immediately slammed the door repulsively denouncing my move as infamous and my face as ugly." In fact, ‘Umar’s conversion created a

great deal of stir in Makkah that some people denounced him as an apostate, yet he would never waver in Faith, on the contrary, he persisted in his stance even at the peril of his life. The polytheists of Quraish marched towards his house with the intention of killing him. 'Abdullah bin 'Umar [R] narrated: While 'Umar was at home in a state of fear, there came Al- 'As bin Wa'il As- Sahmy Abu 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre- Islamic period of ignorance. Al- 'As said to 'Umar: What's wrong with you? He said: Your people claim that they will kill me if I become a Muslim. Al- 'As said: Nobody will harm you after I have given protection to you. So Al- 'As went out and met the people streaming in the whole valley. He said: Where are you going? They replied: We want son of Al- Khattab who has embraced Islam. Al- 'As said: There is no way for anybody to touch him. So the people retreated. [Bukhari 1/545; Ibn Hisham 1/349]

Abu Nu'aym narrated in ad-Dala'il al-Nubuwwa and Ibn 'Asakir that Ibn 'Abbas (RA), said: I asked 'Umar (RA), 'For what reason were you called Al-Faruq?' He said, 'Hamzah accepted Islam three days before me. I went to the mosque, and Abu Jahl hurried up to abuse the Prophet, may Allah bless him and grant him peace, and Hamzah was told about it. He took his bow and came to the mosque up to the circle of Quraysh in which Abu Jahl was. He leant upon his bow facing Abu Jahl and looked at him, and Abu Jahl recognized the mischief in his face, and said, "What is wrong with you, Abu 'Umarah?" He raised his bow and with it struck one of the veins in his neck, cutting it so that blood flowed. Quraysh rectified that from fear of mischief and trouble.' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, was concealed in the house of al-Arqam al-Makhzumi so Hamzah went off and accepted Islam. I went out three days after him and there was so-and-so son of so-and-so al-Makhzumi, and I said to him, "Do you yearn to get out of the deen of your ancestors and follow the deen of Muhammad?" He said, "If I did, then one who has much greater right upon you has also done it." I said, "Who is he?" He said, "Your sister and your brother in-law." I went off, found the door locked and heard the murmur of lowered voices. Then the door was opened for me. I entered and said, "What is this I hear with you?" They said, "You didn't hear anything," and the conversation continued between us until I took hold of my brother in-law's head and hit him, making him bleed. My sister stood up to me and took hold of my head and said, "That has happened despite you." I was ashamed when I saw the blood, so I sat down and said, "Show me this writing." My sister said, "No-one touches it except for the purified. If you are truthful then get up and bathe yourself." I got up and bathed myself, then I returned and sat down. They brought me a page in which was, "In the name of Allah, the Merciful, the Compassionate." I said, "Wholesome and pure names!" "Ta ha. We have not revealed the Qur'an to you for you to grieve, …" up to His words, "… His are the most beautiful names." (Qur'an 20: 1-8). It became a great matter in my heart and I said, "From this Quraysh have fled!" I accepted Islam and said, "Where is the Messenger of Allah (ﷺ)?" She said, "He is in the house of al-Arqam." I went to the house and knocked on the door. The people gathered and Hamzah said to them, "What is wrong with you." They said, "'Umar." He said, "And if it is 'Umar? Open the door for him. If he has accepted, then we will accept that from him, and if he turns his back, we will

kill him." The Messenger of Allah (ﷺ), heard that and came out. I pronounced the shahadah and the people of the house said, "Allahu Akbar!" in such a way that the people of Makkah heard it. I said, "Messenger of Allah, are we not upon the truth?" He said, "Of course." I said, "Why do we conceal it?" We went out in two ranks, in one of which I was and in the other Hamzah, until we entered the mosque, and Quraysh looked at me and at Hamzah. There came upon them gloom and depression the like of which had never before come upon them. The Messenger of Allah (ﷺ), named me on that day "al-Faruq" because Islam had been shown openly and a separation made between the truth and falsehood.'

- someone asked Umar why was he given the name " Al Farooq"
- he said his conversion was the beginning of Muslims declaring the faith publicly
- they came out in two rows lead my Hamza and Umar and prayed in public

...We then went out in two groups, Hamzah leading one and I the other. We headed for the Mosque in broad daylight when the polytheists of Quraish saw us, their faces went pale and got incredibly depressed and resentful. On that very occasion, the Prophet [ﷺ] attached to me the epithet of Al- Farouque. Ibn Mas'ud [R] related that they (the Muslims) had never been able to observe their religious rites inside the Holy Sanctuary except when 'Umar embraced Islam. [Ibn Hisham; Tareekh 'Umar bin Al- Khattab, p.13; Mukhtasar As- Seerah p.103]

- Umar was a man for the Ummah, he conquered many places, he even conquered Egypt
- Umar knew that Quraish were plotting to kill the rasul
- and so Abu Talib called his relatives and asked them to swear allegiance that they'll protect him
- all did except Abu Lahab

After all attempts failed they employed their next tactic
- to suppress the Islamic awaking and that was to place sanctions against them

THE 4 INCIDENCE THAT CAUSED THEM TO PANIC

1. HAMZA EMBRACED ISLAM
2. UMAR EMBRASED ISLAM
3. MUHAMMAD REFUSED TO ACCEPT THEIR OFFER
4. THE MEETING CALLED BY ABU TALIB TO PROTECT THE RASUL

- They wrote up a document and this document was written by Bagheed Ibn Amir
- they wrote Bismillah on top and hanged it inside the Ka'aba

The pagans of Makkah held a meeting in a place called Wadi Al- Muhassab, and formed a confederation hostile to both Bani Hashim and Bani Al- Muttalib. They decided not to have any business dealings with them nor any rather inter- marriage. Social relations, visits and even verbal contacts with

Muhammad [pbuh] and his supporters would discontinue until the Prophet [pbuh] was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin ‘Amir bin Hashim and then suspended in Al- Ka‘bah. The Prophet [pbuh] invoked Allâh’s imprecations upon Bagheed, whose hand was later paralysed. [Za'd Al- Ma'ad 2/46]

- the documents stated that they won’t sell, buy, marry to or from them
- the babies were starving and they had to eat leaves and boil the leathers in their shoes
- until the stools resembled that of animals
- Khadijah (RA) and Abu Talib suffered from poor health conditions
- this continued for three years, yet no Muslim left the deen
- they felt ashamed

-the rasul told them the document had been eaten up except the Name of Allah
- Abu Talib told them to check and if it turns otherwise then he'll handover the rasul
-Bagheed Ibn Amir's hand was paralysed because of a dua made by the rasul

Woe to every slanderer and backbiter. (1) Who has gathered wealth and counted it, (2) He thinks that his wealth will make him last forever! (3) Nay! Verily, he will be thrown into the crushing Fire. (4) (Al-Humuzah 104:1-4)

- history repeats itself and we need to study seerah
- because the kufaar will act and react the same way as they did in the past
- in the 10th year they lifted the embargo
- Abu talib felt ill and died 6 months after it was lifted
- the confinement was called ash Shi'b

In Rajab [Tareekh Al- Islam 1/120], the tenth year of the Prophet hood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash-Sh‘ib. In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah [R]

- when he was passing away the rasul rushed to give him shahadah
- but a human Shaitan was there, Abu Jahl asked him not to do that
- he wanted Abu Talib to die a Mushrik
- Unfortunately he said four words which were not what the rasul wanted to hear
- he died on the religion of his father

Narrated by Saeed bin Al-Musaiyyab from his father who said: “when the time of death of Abu Talib approached, Allah’s Apostle(SAW) went to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayyia by his side. Allah’s Apostle ﷺ said to Abu Talib, ‘O uncle! Say: None has the right to be worshipped except Allah (La ilaha ill Allah), a sentence with which I shall be a witness i.e. intercede for you before Allah’. Abu Jahl and Abdullah ibn Umaiyya said, ‘O Abu Talib! Are you going to denounce the religion of your father Abdul Muttalib?’, Allah’s Apostle ﷺ kept on inviting Abu Talib to say

‘Laa ilaha ill Allah’ (i.e. None has the right to Worshipped except Allah) while they Abu Jahl and Abdullah ﷺ kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of his father Abdul Muttalib and thus he refused to say ‘None has the right to be worshipped except Allah’ (La ilaha ill Allah). (Sahih Bukhari (Arabic/English) Vol.2 pg.248 No.442)

- the rasul said that he'll continue to ask for forgiveness for him until Allah forbids him to do so

It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). (At-Tawbah 9:113)

Verily! You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. (Al-Qasas 28:56)

- he was devastated to see his uncle die a kaafir and so Allah revealed 28:56 to console him
- the rasul had emotional love for his uncle

-We love the rasul, sahabah and 4 great imams unconditionally
-because we know they died on the right path
-but other than that we do not practice unconditional love

One day someone said to the prophet what have you done to help your uncle?

Narrated By Al-Abbas bin 'Abdul Muttalib: That he said to the Prophet ﷺ "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire." [Sahih Bukhari, Vol 5, Book 58, Hadith #222]

Ibn 'Abbas reported: The Prophet (ﷺ) said: Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain. [Sahih Muslim, Book 1, Hadith #0413]

-he said I begged Allah to give him the lightest punishment in hellfire
-but he did not pray for Allah to remove him from the hellfire

Only two months after the death of his uncle, did the Messenger of Allâh [ﷺ] experience another great personal loss viz., the Mother of believers, his wife Khadijah passed away in Ramadan of the tenth year of his Prophet hood, when she was sixty- five years old, and he was fifty [Talqeeh Fuhoom Ahl- al- Athar p.7; Rahmat- ul- lil'alameen 2/164]

- Khadija died 6 months after that

Khadijah was in fact a blessing of Allah for the Prophet [ﷺ] . She, for twenty-five years, shared with him the toils and trials of life, especially in the first ten years of his ministry of Prophet hood. He deeply mourned over her death, and once he replied in an honest burst of tender emotions: "She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me in her person and wealth when there was none else to lend me a helping hand. I had children from her only."[Musnad Imam Ahmad 6/118]

- she was a blessing to rasul the rasul said about her:
- she believe in me when people rejected me
- she gave him her wealth and comforted him and he was distress
- the rasul called this year this year, the year of grief
- because he lost both Khadijah and Abu Talib in that year
- also the incident of Taif happened that year

It is related that when Abu Talib died, the Prophet (ﷺ) went out on foot to Ta'if to call its people to Islam. They rejected his call, and he walked away until he got to the shade of a tree. So, he prayed two rak'at and said: "O Allah, I complain to You of my weakness and my insignificance in the eyes of the people. You are the most Merciful. No matter who You have put me at the mercy of – an enemy who will be stern with me, or a friend to look after my affairs – as long as You are not Angry with me, then I don't care. However, the relief You bring would be more comfortable for me. I seek refuge with Your Face – for which the darkness has lit up, and the affairs of this world and the next are organized – from being afflicted with Your Wrath or deserving of Your Anger. You have the right to admonish as You please, and there is no might nor power except by Allah." [related by al-Haythami in 'Majma' az-Zawa'id' (Vol.6, pg.37) No. 9851, and he mentioned in it that at-Tabarani related it in 'al-Mu'jam al-Kabir' on the authority of 'Abdullah bin Ja'far bin Abi Talib, and that its chain of narration contains Ibn Ishaq, who is a trustworthy mudallis, with the rest of the narrators in its chain being trustworthy.]

- he made a dua after that and said in the dua
- that 'if Allah is not angry with him then he doesn't mind'
- Jibril came down with another angel and said if he wants the angel can
- cause the two mountains of Taif to collide
- but the rasul declined the offer and said maybe Allah will cause
- people from their loins to accept Islam

Narrated By 'Aisha: That she asked the Prophet ﷺ, 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to

do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." [al-Bukhari (3231) and Muslim (1795)]

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns and all that exists). (Al-Anbiya 21:107)

- HE WAS A MERCY TO MANKIND!

The death of Khadijah left the Prophet [ﷺ] lonely. The name of Sawdah was suggested to him for marriage which he accepted. This lady had suffered many hardships for the sake of Islam. She was an early convert to the Islamic Faith and it was by her persuasion that her husband had embraced Islam. On the second emigration to Abyssinia (Ethiopia), Sawdah had accompanied her husband As- Sakran bin 'Amr. He died on their way back to Makkah leaving her in a terrible state of destitution. She was the first woman for the Prophet [ﷺ] to marry after the death of Khadijah. Some years later she granted her turn with the Prophet [ﷺ] to her co-wife, 'Aishah. [Talqeeh Fuhoom Ahl- al- Athar p.10; Rahmat- ul- lil'alameen 2/165]

- After the death of Khadija he was lonely and so he was offers Sauda
- this lady suffered a lot for Islam and convinced her husband to embrace Islam
- she made hijra to Abyssinia but he died leaving her devastated
- she was the first woman married to the rasul after Khadijah died

THE SEALED NECTAR
(AL ISRAA WAL MI'RAJ)

Yesterday I told you the 10th year of hijrah was called the year of grief -this was because of three reasons

1. HIS UNCLE DIED

-he used to shield him from the prosecution of Quraish

2. TWO MONTHS LATER HIS ROCK, KHADIJAH DIED

3. THE PEOPLE OF TA'IF STONED HIM
-until his shows were filled with blood

After what happened to him Allah found it necessary to take the rasul ((ﷺ)) up
-to remind him that he is his prophet and He has not abandoned him

AL ISRAA WAL MI'RAJ

-these are two separate journeys
-Al Israa is called the journey by night

1. FROM MAKKAH TO JERUSALEM
-this is called al Israa

2. FROM JERUSALEM TO THE 7 HEAVENS
-this is called al Mi'raj

The foundation stone in Jerusalem was laid down by the angels
-and this was the first Qiblah in Islam
-so when Allah took the prophet there, he was uniting the 2 Qiblahs

Umm Haani said the rasul (ﷺ) was in my house
-between sleep and wakefulness when the Angel took him on a horse
-called the Buraaq, he took him from Makkah to Jerusalem, called al Israa

The Messenger of Allah (ﷺ) described al-Buraq saying: "I was brought the Buraq, a long white beast, slightly bigger than a donkey but smaller than a mule which when trotting (ride), would place its next step as far as its eyesight could see. I mounted it until I reached al-Quds, Jerusalem. There I tied it up to the same ring used by the Prophets." [Saheeh Muslim and Saheeh al-Bukharee]

Allah said:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] [Tafsir Qurtubi, Vol. 10, Page 204] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer[]. (Al-Isra 17:1)

Why is masjid in Makkah called masjid haraam?
-this is because it is haraam for a kaafir to enter Makkah

Why is that in Jerusalem called al Aqsa?
-this means the farthest mosque

When the rasul was travelling from Makkah to Jerusalem
-he passed by merchants who were travelling to Makkah and he drank from their water
-he also saw merchants who lost one of their animals and he helped them to find it

Upon reaching Jerusalem the angel gave him two cups
1. Milk
2. wine

-he asked him to choose one and the prophet chose milk
-the angel said you have chosen the fitrah
-had you chosen the wine your Ummah would have gone astray

Abu Hurairah said about our beloved Prophet ﷺ: "On the night Allah's apostle was taken to the journey (Al-Isra Wal-Miraaj), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said "Praise be to Allah who guided you to Al-Fitrah (the right path) if you had taken the cup of wine, your nation would have gone astray." (Sahih Bukhari (Arabic/English) Vol.7 pg.338)

AL MI'RAJ

Narrated on the authority of Ibn Al- Qayyim: The Messenger of Allâh [ﷺ] was carried in body from the Sacred Mosque in Makkah to the Distant Mosque in Jerusalem on a horse called Al- Buraq in the company of Gabriel, the archangel. There he alighted, tethered the horse to a ring in the gate of the Mosque and led the Prophets in prayer. After that Gabriel took him to the heavens on the same horse. When they reached the first heaven Gabriel asked the guardian angel to open the door of heaven. It was opened and he saw Adam, the progenitor of mankind. The Prophet [ﷺ] saluted him and the other welcomed him and expressed his faith in Muhammad's Prophet Hood. He saw the souls of martyrs on his right and those of the wretched on his left. Gabriel then ascended with the Prophet to the second heaven, asked for opening the gate and there he saw and saluted John, son of Zachariya (Yahya bin Zakariya) and Jesus, son of Mary. They returned the salutation, welcomed him and expressed their faith in his Prophet Hood. Then they reached the third heaven where they saw Joseph (Yusuf) and saluted him. The latter welcomed the Prophet and expressed faith in his Prophet Hood. The Prophet, in the company of Gabriel, then reached the fourth heaven where he met the Prophet Enoch (Idris) and saluted him. Prophet Enoch returned the salutation and expressed faith in his Prophet hood. Then he was carried to the fifth heaven where he met the Prophet Aaron (Harun) and saluted him. The latter returned the salutation

and expressed faith in his Prophet hood. In the sixth heaven he met Moses (Musa) and saluted him. The latter returned the salutation and expressed faith in his Prophet hood. Muhammad [ﷺ] on leaving, saw that Moses began to weep. He asked about the reason. Moses answered that he was weeping because he witnessed a man sent after him as a Messenger (Muhammad) who was able to lead more of his people to the Paradise than he himself did. Then Prophet Muhammad [ﷺ] reached the seventh heaven, met Abraham (Ibrahim) [AWS], and saluted him. The latter returned the salutation and expressed faith in his Prophet hood. Then he was carried to Sidrat- al- Muntaha (the remotest lote tree) and was shown Al- Bait- al- Ma'mûr [(the much frequented house) which is like the Ka'bah (Sacred House) encompassed daily by seventy thousand angels, so that the angels who once encompassed it would not have their turn again till the Resurrection]. He was then presented to the Divine Presence and experienced the thrill of witnessing the Divine Glory and Manifestation at the closest possible propinquity. There the Lord revealed unto His servant that which He revealed, and ordained fifty daily prayers for him. On his return, he spoke to Moses that his followers had been enjoined to pray fifty times a day. Moses addressing the Prophet [ﷺ] said: "Your followers cannot perform so many prayers. Go back to your Lord and ask for a remission in number." The Prophet [ﷺ] turned to Gabriel as if holding counsel with him. Gabriel nodded, "Yes, if you desire," and ascended with him to the Presence of Allâh. The All- Mighty Allâh, Glory is to Him, made a reduction of ten prayers. He then descended and reported that to Moses, who again urged him to request for a further reduction. Muhammad [ﷺ] once more begged his Lord to reduce the number still further. He went again and again in the Presence of Allâh at the suggestion of Moses for reduction in the number of prayers till these were reduced to five only. Moses again asked him to implore for more reduction, but he said: "I feel ashamed now of repeatedly asking my Lord for reduction. I accept and resign to His Will." When Muhammad [ﷺ] went farther, a Caller was heard saying: "I have imposed My Ordinance and alleviated the burden of My servants." [Za'd Al- Ma'ad 2/49; Tareekh- e- Islam 1/124; Rahmat- al- lil'alameen 1/76]

The prophet ﷺ met Adam in the first heaven
-who welcomed him as he ascended he met various prophets as narrated above

When the prophet went to the 7th heaven, he met Abraham (AS)
-who had a lot of kids around him
-Gabriel told him these kids are those that died before reaching the age of puberty
-and these kids can intercede for their parents to enter paradise
-so if you are a parent and you lost a child, this is an investment for you

Even the kids of the kuffaar will be in paradise because of the Hadeeth
-every child was born on the fitrah

Abu Huraira (RA) reported that Allah's Messenger (ﷺ) said, "Every child is born on the religion (of Islam). Then his parents make him a Jew, a Christian or a polytheist." Someone said, "O Messenger of Allah, (what about) those who die

before (their parents convert them)?" He said, "Allah knows best what they would have done (if they had survived)." [Bukhari 1358, Muslim 2658, Tirmidhi 2145]

Sumurah bin Jundub (RA) said: The Messenger of Allah (ﷺ) Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism)."' The narrator added: Some Muslims asked the Prophet (ﷺ) , "O Messenger of Allah! What about the children of Al- Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ))?" The Prophet (ﷺ) replied, "And also the children of Al-Mushrikun. (Bukhari: Book: 18 Hadith 1546)

But the khawaarij deny this and claim they will be in hellfire
-but ASWJ does not agree with this

Some people claim that the prophet prayed at Jerusalem then ascended to the 7 heavens
-but ibn Kathir said the prophet went to the 7 heavens first
-and then he prayed with the prophets

When the prophet ascended he was asking Jibreel in each heaven 'who is this man'?
-ibn Kathir said, if the prophet had prayed with them before ascending
-he would have already been introduced to the prophets
-so he would not have asked Jibreel who are these

So do not think that difference of opinion is in fiqh matters
-we have difference of opinion in regards to Aqeedah also
-but the latter is not tolerated while the former is more tolerated
-people will turn a blind eye if your difference is on fiqh
-but they will not if it is on Aqeedah

Abu Haneefa said the greatest fiqh is Aqeedah
-so this is why the people do not tolerate it

If a person prays with hands on chest like the Hanbalis
-or hands under navel like the Hanafis
-or your hands down like the Malikis
-you will still enter Jannah because it is difference in fiqh

But if you say democracy is Shura this can take you to the hellfire
-because this is difference in Aqeedah and Allah said make Shura with your Sahabah
-so if you say democracy is Shura are you trying to say Allah is a democrat?

If we ask you about joining the British army and you say it is halal we will make takfir on you
-because Allah said

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight

in the cause of Taghût (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). (An-Nisa 4:76)

Do you not read the Qur'an? maybe you leave it to gather dust
-or read it in Ramadan or sometimes you do not even know what you are reading

When we ask you is it allowed to spy for the MI5
-if you say yes, we will make takfir on you because the ijmaa of the Ummah is that it is haraam

So Whosoever abandons the wise Shariah which was revealed upon Muhammed ibn Abdullah, the seal of the prophets, and goes to other abrogated Shariah for judgment, he becomes a Kaafir. So how about the one who goes to al-Yaasiq (man-made law) for judgment and gives it precedence (over the Sharia of Muhammed (ﷺ)). Whosoever does this has become a Kaafir by the Ijma of the Muslims. Ibn Kathir, Al-Bidayah Wan-Nihayah, Vol 13, p119

-and you are not allowed to go against the ijmaa of the ummah

So we will tolerate difference in Fiqh not in Aqeedah
-because Abu Haneefa said to learn authentic Aqeedah is the gem of the matters

When the prophet was in the heaven he saw 2 rivers

1. the river Nile
2. the river Euphrates

The scholars explained this to mean
-Iraq and Egypt will do wonders for Islam
-great scholars like Imam Ahmad was from Iraq
-Imam Tahawi was Egyptian
-so the scholars explained why Allah showed the prophet these 2 rivers in the heavens

When the rasul (ﷺ) was taken by Angel Jibreel he washed his heart
-so his heart was washed twice with the water of Zam Zam

1. when he was young
2. when he ascended up

Have We not opened your breast for you (O Muhammad (ﷺ))? (Ash-Sharh 94:1)

And removed from you your burden, (Ash-Sharh 94:2)

Which weighed down your back? (Ash-Sharh 94:3)

And raised high your fame? (Ash-Sharh 94:4)

When he was in the heavens he passed by the keeper of the hellfire, Malik
-All the angels smiled at the prophet except him
-he is the keeper of hellfire

But the angels that will dump people into hell are 19
-and when the kuffaar heard this they laughed and mocked that they will gang up against him
-because how can only 19 angels dump all the people in hell, so Allah said;

And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture ...(Al-Muddaththir 74:31)

They used Qiyaas to analyze the power of angels and compare it with that of man, such fools

Narrated By Samura bin Jundub: Allah's Apostle very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet (ﷺ) said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven t here was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "...red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive

appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up and I went up' The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day) I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses;, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba) and the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet, "O Allah's Apostle! What about the children of pagans?" The Prophet replied, "And also the children of pagans." The Prophet added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'" [Sahih Bukhari, Vol 9, Book 87, Hadith #171]

The rasul ((ﷺ)) passed by women hung by their breast
-these are women who had kids out of wedlock and blamed it on their husbands

He also passed by men who used to consume interest

-and they made analogy that interest and trading are the same
-but Allah has made trading halal

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a arson beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. (Al-Baqarah 2:275)

He also passed by women who were hung by their hair
-because they do not wear the hijab

He passed by men who ate decomposed meat
-leaving fresh meat he was told these are men who left their halal wives
-and went and had affairs with women who are haraam for them

He passed by men who said things in this dunya
-and will want to take it back but they cannot

He passed by men who were carrying load they could not carry
-he was told these are men who take up responsibilities they cannot take
-and still keep on adding

He passed by a beautiful Woman in paradise
-and was told this is the wife of Zayd ibn Haritha

He passed by a beautiful mansion and was told it was the house of Umar
-the Prophet (ﷺ) said to Umar I would have entered it but when I thought of your jealousy
-I did not

The rasul went to sidratul muntaha
-he stood by the loot tree and spoke to Allah
-and Allah told him to pray 50 salah a day

Anas bin Malik narrated that fifty prayers, were made obligatory on the Prophet on the night of mi'raj. Then they were reduced till five remained. Then, a voice called, "O Muhammad our word is never changed. For you, indeed, with these five will accrue (reward of) fifty." [Tirmidhi 213, Ahmed 17850, Muslim 162, Nisai 454, Bukhari 3207]

So some prophets Allah spoke to as Allah said;

Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding

generations would not have fought Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes. (Al-Baqarah 2:253)

-when he came to Musa he asked him to go back and beg Allah to reduce it
-he kept going back and forth until Allah reduced it to 5 Salah a day
-Musa still asked him to go and reduce it but he said he could not

The Sahabah complained to the prophet that they cannot practice an ayah in the Qur'an
-this was Surah 2:284

To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. (Al-Baqarah 2:284)

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

-so Allah revealed 2:286, this replaced ayah 284
-so if you have an evil thought and did not act upon it Allah will not hold it against you

Ayah 2:286 was so precious to Allah He revealed it to the prophet in the heavens
-and it is kept beneath the throne of Allah

When Jibreel was accompanying the prophet, he stopped at a point
-and when rasul asked him why
-he said if he should stand where he is standing, he would be destroyed

The (Prophet's) heart lied not (in seeing) what he (Muhammad (ﷺ)) saw. (11) the Mi'raj: (Ascent of the Prophet (ﷺ) over the seven heavens)]. (12) And indeed he (Muhammad (ﷺ)) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).(13) (An-Najm 53:11-13)

Will you then dispute with him (Muhammad SAW) about what he saw [during

Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], (An-Najm 53:14)

Allah had a private conversation with the prophet and gave him the 8 portions
-so the scholars said that Islam has more than 5 pillars
-and jihad is one of them

When the rasul came back, the kuffaar asked him, what is the latest?
-he told them last night I was taken to Jerusalem

The disbelievers, however, found it a suitable opportunity to jeer at the Muslims and their creed. They pestered the Prophet [pbuh] with questions as to the description of the Mosque at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about that city. He supplied them with all the news about their caravans and the routes of their camels. However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief. For the true Muslims, however there was nothing unusual about the Night Journey. The All- Mighty Allâh, Who is Powerful enough to have created the heavens and the earth by an act of His Will, is surely Powerful enough to take His Messenger beyond the heavens and show him those signs of His at firsthand which are inaccessible to man otherwise. The disbelievers on their part went to see Abu Bakr on account of this event, and he readily said: "Yes, I do verify it." It was on this occasion that he earned the title of As-Siddiq (the verifier of the truth). [Ibn Hisham 1/399]

The kuffaar laughed saying that now they have proof that he is a mad man
-the Prophet did not say I went to Jerusalem
-he said I was taken there which is the active voice, not the passive voice

The kuffaar went to Abu Bakr and said to him
-you are a trader like us and know that the journey from here to Jerusalem
-is one month to and one month fro
-but your friend claim that he went to Jerusalem last night and came back

Abu Bakr asked them, did he say that?
-they said yes he is claiming that
-then Abu Bakr said if he said so then I believe
-and because of his strong emaan he became called as siddiq
-the one whose emaan is unshakable

The kuffaar were not pleased
-they knew that he never went to Jerusalem before
-because when he was 12 the Christian monk told Abu Talib not to take his nephew
-so he brought him back to Makkah so he did not see Jerusalem

The kuffaar asked him to describe masjid al Aqsa
-he said Allah sent Jibreel with the mosque and placed it in front of me
-and I described it for them

Narrated By Jabir bin 'Abdullah: That he heard Allah's Apostle (ﷺ) saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." [Sahih Bukhari, Vol 5, Book 58, Hadith #226]

-he said I was looking at it while I was describing it for the pagans of Quraish
-so the kuffaar got checkmated

The prophet did not tell them about al Mi'raj
-he only told them about al Israa because that part was too heavy for them

The Prophet told them he passed by a caravan on his way
-and he helped them to find their camel and they went to meet the caravan
-and before they could ask him
-he said to them last night something marvellous happened to me last night
-I lost one of my camels and a voice called out to me
-from the heaven and showed me my camel

Quraish became convinced about the journey and so they went to Abu Jahl
-and said to him, now that you are sure he is the messenger of Allah
-why not you embrace Islam, he replied that his clan and that of the rasul are competing
-so he refused to accept because of Asabiyya

Imaam Ibn Hajr writes in his commentary of Saheeh al-Bukharee (1/460) that no one should dispute the fact that al-Isra took place while the Prophet was awake. This is what the Qur'aan clearly said about it, and also because the people of Quraysh disbelieved in it." Had Isra wal-Miraaj been only a dream, the Quraysh would not have found it necessary to reject it, for people can dream anything. However, since the Messenger of Allah (sallallahu alaihe wa-sallam) claimed to have physically visited Jerusalem in a single night, (which in those days generally took almost three months of traveling) they denied and refused to believe his visit to Jerusalem, let alone the issue of visiting the Heavens and meeting with Allah. Even some who claimed to be Muslims rejected this great physical miracle of Isra and Miraaj.

Imaam an-Nawawi (rahimahullah) writes in his commentary of Saheeh Muslim (2/209) that: "The truth cherished by the majority of people in general, and the Salaf (pious predecessors) in particular, the scholars of Fiqh, and scholars of Hadeeth is that the Prophet (sallallahu alaihe wa-sallam) went in the journey of Isra physically i.e. with his body."

Some people claim the prophet went to Israa wal Mi'raj in a dream
-this is the Aqeedah of the Qaadiyani
-this journey is a miracle and it would not be one if it was a dream

-so the correct Aqeedah is that:

HE WENT THERE IN BODY AND SOUL IN THE STATE OF WAKEFULLNESS

THE 3 GIFTS THE PROPHET TOOK BACK FROM AL ISRAA WAL MI'RAJ

1. SALAH

2. BAQARAH 286 THAT CANCELLED 284

3. THE MULTIPLICATION OF PIOUS DEEDS

-this means if you do good deeds Allah writes it down as 10 good deeds or 700 good deeds
-but if you do a bad deed it is only written as one bad deed
-why Allah writes good deeds as 10 or 700 is because
-Allah said my mercy prevails over my wrath

On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah ((ﷺ)) said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'" [Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah)]

Aisha asked the prophet did you see your Lord?
-the prophet said I could only see light so the hijab of Allah is light
-so the prophet did not see Allah

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah ((ﷺ)): Did you see thy Lord? He said: He is a light; now could I see Him? [Sahih Muslim, Book 1, Hadith #0341]

Narrated By Masruq: I said to 'Aisha, "O Mother! Did Prophet Muhammad (ﷺ) see his Lord?" 'Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then 'Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) 'Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tells you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord...' (5.67) 'Aisha added. "But the Prophet saw Gabriel in his true form twice." [Sahih Bukhari, Vol 6, Book 60, Hadith #378]

Those who claim the prophet (ﷺ) saw Allah have mistaken
-we can only see Allah in aakhira because of the ayah

Some faces that Day shall be Nadirah (shining and radiant). (Al-Qiyamah 75:22)

Looking at their Lord (Allah); (Al-Qiyamah 75:23)

-seeing Allah in the dunya is not possible and the person who says so is telling a lie
-because Allah told Musa (AS) you cannot see me but look at the mountain
-and if it can stand on its place then you can see me

...You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[], He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses, he said: "Glory be to You, I turn to You in repentance and I am the first of the believers." (Al-A'raf 7:143)

So to see Allah in dunya is not our Aqeedah
-this is the Aqeedah of the Soofis

THE SEALED NECTAR
(THE PLEDGE OF AQABAH)

The last time we discussed Al Isra wal Mi'raj
-and I told you Allah chose to take him to the seven heavens
-because three calamities stroke him that year

1. ABU TALIB DIED
-the one that protected him from persecution of Quraish

2. DEATH OF KHADIJAH
-this took place 2 months after the death of his uncle and she was his rock
-behind every successful man is a successful woman and everyman needs a Khadijah

3. THE PEOPLE OF TA'IF STONED HIM UNTIL HIS SHOES WERE FILLED WITH

BLOOD
-so this year was called the year of grief
-so Allah took him to the seven heavens to reaffirm that He will never forsake him
-He brought along three gifts

1. SALAH

2. SURAH 2:286

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

3. MULTIPLICATION OF OUR PIOUS DEEDS
-if you do a pious deed it is written as 10 or 700 good deeds
-but a bad deed is written as only 1 bad deed
-this is because Allah said His mercy prevails over his wrath
-and He is increasing your chances to enter paradise

On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah ((ﷺ)) said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'" [Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah)]

A ray of hope came to the rasul ((ﷺ)) a year after
-6 people from Madina embraced Islam during the hajj season
-and they promised to go back and invite their people to Islam
-4 were from al Khazraj and 2 from al Aws

When these people embraced Islam
-the Prophet (ﷺ) sent with them a very pious and wise Sahabah, Mus'ab ibn Umair
-to invite the other people of Madina to Islam
-this sahabah was called Mus'ab ibn Umair, he is called the first ambassador of Islam

In Madina there were two important personalities
1. Sa'ad ibn Muadh
2. Usaid ibn Hudair

-they were both leaders of a tribe, when Mus'ab ibn Umair was giving dawah to the people
-Usaid approached the people cursing and accusing the 2 men of fooling the people

-he complained why Mus'ab was in the city and manipulating the people
-Mus'ab calmly invited him to sit down and listen, before passing a judgment on his message
-he accepted and sat down he became pleased with the dawah and so he embraced Islam

His other friend Sa'ad ibn Muadh also embraced Islam
-and said to his people, I will never talk to any one of you until all of you embrace Islam
-so they followed in his footstep and embraced Islam including the women
-except one man who delayed his Shahadah until the day of Uhud he is Al Usairim

He embraced Islam and went to the battlefield
-he did not get the chance to perform even a single Salah and the prophet said about him
-he did a little but his reward shall be great

...Al- Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet [pbuh] commented saying: "He has done a little but his reward is great."...[Ibn Hisham 1/435; Za'd Al-Ma'ad 2/51]

So this hadith tells you that a person can embrace Islam
-one day and fight that same day and even get killed

Then came the 2nd claim of al Aqabah, the first pledge was when the 6 people embraced Islam
-the 13th year of prophet hood, over 70 members of Madina came for hajj
-they said that is it not time for us to protect Muhammad
-instead of abandoning him to the people of Makkah who were hostile to Islam

After their arrival they agreed to meet the rasul on 3 days in a hill called Al Aqabah
-Ka'ab ibn Al Malik gave the account of this historic occasion

One of the leaders of the Ansâr (Helpers), Ka‘b bin Malik Al- Ansari, gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, he said: We set out for pilgrimage and struck a rendezvous in mid Tashreeq Days. We were accompanied by a celebrity and a notable of ours called ‘Abdullah bin ‘Amr bin Haram, who was still a polytheist. We disclosed to him our intention of meeting Muhammad [(ﷺ)] and exhorted him to join our ranks and give up polytheism lest he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the serious meeting at Al- ‘Aqabah. That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave stealthily and met in a hillock nearby. We were seventy three men and two women Nusaibah bint Ka‘b from the Najjars and Asma’ bint ‘Amr from Bani Salamah. We waited for the Messenger of Allâh [pbuh] until he came in

the company of his uncle Al- ‘Abbas bin ‘Abdul Muttalib who (though himself not a Muslim), adjured us not to draw his nephew away from the protection of his own kindred unless we were fully prepared to defend him even at the risk of our lives. He was the first to speak: "O you people of the Khazraj — the Arabs used to call the Ansâr (Helpers) Khazraj, whether from Khazraj or Aws you all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honoured and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place." [Ibn Hisham 1/440-442]

-The people of Mecca rejected, but the people of Medina valued the message
-the uncle of the Prophet ((ﷺ)) was not a Muslim at the time of his speech
-Al-Kazraj was the dominate tribe of medina and Banu Qaynuqa (Jewish tribe) was their ally
-even if you were not part of the tribe al-Kazraj you would be classed as that
-the Prophet ((ﷺ)) refused to be part of any type of people
-except the Medina people because of their sincerity
-above was the speech of Abbas, the uncle of the Prophet ((ﷺ)), and Ka'ab replied

-The Prophet ((ﷺ)) said:

Al- Imam Ahmad, on the authority of Jabir, gave the following details: The Ansâr (Helpers) asked the Messenger of Allâh about the principles over which they would take a pledge. The Prophet answered:
1. To listen and obey in all sets of circumstances.
2. To spend in plenty as well as in scarcity.
3. To enjoin good and forbid evil.
4. In Allah’s service, you will fear the censure of none.
5. To defend me in case I seek your help, and debar me from anything you debar yourself, your spouses and children from. And if you observe those precepts, Paradise is in store for you. [Mukhtasar Seerat Ar- Rasool p.155; Ibn Hisham 1/454]

-two women were among the pledge of Aqabah
-73 men and 2 women
-Many of you might be asking yourself a question

Why the people of Medina were are so responsive to the Dawah
-but the people of Mecca were not?

THE THREE REASONS WHY:

1. THEY ENVIED THE PROPHET ((ﷺ)) FOR HIS STATUS
-they were trying to tell Allah who to bless
-they said 'why did not Allah bless someone from the 2 mighty cities'

And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" (Az-Zukhruf 43:31)

2. THEY BENEFITED FROM KUFR AND SHIRK
-the Qurayash used to make people rent uniforms
-they did not care whether you were a man or women,
-they would make you strip and do tawaf if you could not afford the uniform

-they had idols in the Kabah and sold them to people
-they said, you can see these idols and sell them they used to make a lot of money from this
-they used to say how can we make money from a God that we cannot see?
-the Prophet ((ﷺ)) said, 'you cannot see and sell gods'
-people use false religion to exploit other religions

-if you go to Europe and America to get rid of Christianity, do you think they would be happy?
-they do not want the status quo changed
-the churches are like Sainsbury and Wal-Mart

Jimmy Swaggart:
Click me

Jim Bakker:
Click me

Ted Haggard:
Click me

3. THE JEWS USED TO SAY A PROPHET WOULD COME
-the Jews used to say a prophet would come from one of their three tribes
-the used to tell the Arabs when the Prophet comes, we would rule over you and massacre you
-but when Muhammad come, he was and Arab, and the Jews did not except him
-like how Allah said in the Quran

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad that are written in the Taurat (Torah) and the Injeel (Gospel)]. (Al-Baqarah 2:146)

-the Jews are the most racist people under the heavens
-because they did not accept the Prophet ((ﷺ)) because he was an Arab
-the true racist is a person who chooses the hellfire because of Asabiya (racisms)

The people of Medina had Jewish neighbours who said a Prophet would come

-the Jews would say a Prophet (ﷺ) would come from their tribe
-Allah sometimes can make a kaafir spread Islam and he does not know that he is doing so
-The Sun newspaper is a widespread paper in the UK
-they mentioned in that room authentic tauheed and said it delivers hate speech
-we did not ask for publicity, they gave it!
-you have to pay millions of pounds for this type of publicity
-before the Prophet ((ﷺ)) went to Medina, they told the people a Prophet is coming
-they were bragging and boasting, because they said they would massacre the people
-they were giving the Dawah for Muhammad, without them even realizing it

After the second pledge of Aqaba, the Muslims had to migrate
-because Mecca was darul harb
-there was a safe haven directed, this safe haven was Medina
-you were risking your life in darul harb (Makkah) and you were forced to go to Abyssinia
-but then a darul Islam was established
-so you need to ask yourself why would you stay in darul harb over a safe haven?

THERE ARE THREE DARS:

1. DARUL HARB
-(Like UK, USA) they imprison Muslims or kill Muslims
-also Saudi Arabia because they take side with America
-because they supply USA and whoever supports a country who kills Muslims
-this country becomes darul harb
-any country that imprisons Muslims unjustly like UK is darul harb
-or kills or helps others kill Muslims are darul harb like Saudi Arabia
-if you did not know Saudi Arabia is darul harb, you are a jahil an unsuspecting Muslims
-you do not know about fiqhul waqi

-also Pakistan, because Pakistani soldiers are hunting dogs for the crusaders
-if you did not know this, you are pitiful, appalling and pathetic
-you do not know about al wala wal bara

2. DARUL KUFR
-this is like Ethiopia (Abyssinia) like when the Prophet ((ﷺ)) advised people to migrate there
-they do not kill Muslims
-also Jamaica, Venezuela these are darul kufr

3. DARUL ISLAM
-darul Islam is a land ruled by the mujahedeen
-that the people are safe guarded by Islam and the Shariah
-you have to make hijrah from darul harb and go to darul kufr

-we refuse to make hijrah because we love the dole
-the food stamps and we worship our bellies and private parts
-Allah talks about this:

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97)

-Shaikh got a text message that Timbuktu has fallen to the mujahedeen
-and Shariah is established there
-but Shaikh does not expect Muslims of Europe and America to make hijrah there
-because they worry about central heating and many other things
-even though Darul Islam will be established in many countries all over the world
-there are many people who will refuse to make hijrah because they love the dunya
-the prophet saw said, when the dajjal comes the majority of the followers would be women

Ibn Umar (RA) narrated the Prophet ((ﷺ)) said: “The Dajjal will come to this pond in Marriqanaat (a valley in Madina). Most of the people who follow the Dajjal will be women till a man has to use rope to tie up his mother, daughter, sister and aunt out of fear that they will leave the home to follow the Dajjal. Then Allah will grant victory to the Muslims over the Dajjal so the Muslims will kill the Dajjal and his party who will be the Jews. The Jews will run behind a tree and a stone to hide from the Muslims and the tree and the stone will call out 'O Muslim a Jew is behind me so come and kill him.’" [Musnad Ahmad (2/67) No. 5353 and Tabarani in ‘al-Mu’jam al-Kabir’ (12/307) No. 13197]

-these countries like Europe and America are a dajjal countries, women love these countries
-and they find it hard to migrate from these countries because they like the pump and glitter

-but when the Prophet ((ﷺ)) found a safe haven, the first was to migrate was Abu Salamah
-the safe haven was Medina
-Umm Salamah, when her husband wanted to migrate the kuffaar snatched her son and hurt him
-she stayed behind, because she was crying for her son
-then a family member felt pity for her and asked the kuffaar to release her son, so they did
-and then when they did she set on bare foot to head to Medina
-then she had a lift from another sahaba

The first one to migrate was Abu Salamah, a year before the Great ‘Aqabah

Pledge. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to raise obstacles, detained his wife and snatched his son and dislocated his hand. Umm Salamah, after the departure of her husband and the loss of her son spent a year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometres with no help whatsoever. At a spot called At-Tan'im, 'Uthman bin Talhah came across her and offered to give her ride to Madinah. She, along with her son, joined Abu Salamah in the village of Quba', a suburb of Madinah. [Ibn Hisham 1/468]

-Suhaib ar-Rumi, headed to make hijrah, but was caught, he was very rich
-when he was migrating they caught him and said
-you were poor and because of our hospitality towards you, you became rich
-they said, you have to leave all the money behind
-so he left all the money behind and left penniless

Another instance of the atrocities of the polytheist Makkans, as regards migration, is Suhaib. This man expressed his wish to migrate and of course this was a source of indignation to the disbelievers. They began to insult him claiming that he had come into Makkah as a worthless tramp, but their town was gracious enough and thanks to them he managed to make a lot of money and become wealthy. They gave orders that he would not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. The Prophet heard this story and commented on it saying: "Suhaib is the winner, after all." [Ibn Hisham 1/477]

-the Sahabas used to migrate in secret because fear of getting captured
Umar bin Khattab, told the people of Mecca that he will make hijrah to Yatrib (Medina)

Ibn 'Asakir narrated that 'Ali said: I don't know of anyone who didn't emigrate in secret except for 'Umar ibn al-Khattab; because when he wanted to emigrate he strapped on his sword, put his bow over his shoulder, carried his arrows in his hand, and came to the Ka'bah where the nobles of Quraysh were in the courtyard. He performed seven circuits, and then prayed two raka'at at the Station (of Ibrahim). Then he approached their circle one step at a time and said, "What ugly faces! Whoever wishes to bereave his mother, orphan his children and widow his wife then let him meet me behind this valley." Not one of them followed him.

-then the Quraysh left him alone and he was the only Sahabah who migrated without harassment
-some Sahabahs had already migrated to Ethiopia
-and then when darul Islam was established they migrated there
-they would have double the reward

-the Prophet ((ﷺ)) stayed behind in Mecca and was the last to migrated because
-he wanted to make sure all the Sahabahs migrated there first safely

-even at the time of the battles the Prophet ((ﷺ)) used to be at the back of the march
-to make sure they are all ok

-Abu Bakr stayed behind with the Prophet (ﷺ)
-Abu Bakr was desperate to migrate but the Prophet (ﷺ) always used to say
-'sabr sabr maybe Allah will provide for you a best companion to migrate with'
-the Prophet (ﷺ) was talking about himself

The situation was no doubt critical in Makkah but Muhammad [(ﷺ)] was not at all perturbed. Abu Bakr was, however, urging the Prophet to depart from that town. He was also eagerly waiting for an opportunity to accompany Muhammad [(ﷺ)] on this eventful journey. But the Prophet told him that the time had not yet come; the Lord had not given him the command to migrate. In anticipation of the Command of Allâh, Abu Bakr had made preparations for the journey. He had purchased two swift camels and had fed them properly for four months so that they could successively stand the ordeals of the long desert journey. [Bukhari 1/553]

-why was Abu Bakr desperate to migrate?
-because when a Muslim from darul harb see's a darul Islam established they want to go there
-and be in company of the Muslims
-the Prophet saw said in a famous hadith about those who live amongst the kufaar

The Prophet ((ﷺ)) said, “I am not responsible for any Muslim who stays among polytheists. They asked: 'Why, Apostle of Allah? He said: ‘Their fires should not be visible to one another.’, and he ((ﷺ)) said, “Who joins the polytheists and lives with them then he is like them” and he ((ﷺ)) said: “Migration will not end until repentance ends, and repentance will not end until the sun rises in the west.” [Al-Musnad Vol.4/99, Abu Dawud Vol.3/7 Hadith 2479, and ad-Darami Vol.2/239]

The Messenger of Allah ((ﷺ)) said: “I have nothing to do with every Muslim who settles among the mushrikeen.” (Reported by al-Tirmidhi, no. 1604; Abu Dawood, no. 2645)

It was narrated from Samurah that the Prophet ((ﷺ)) said: “Do not live among the mushrikeen and do not mix with them, for whoever lives among them or mixes with them is not one of us.” [Narrated by al-Bayhaqi, 9/142; al-Haakim, 2/154. He said, it is saheeh according to the conditions of al-Bukhari]

-even though Saudi Arabia is darul harb is better for you to live there than in USA / UK
-some of you do not know what KSA is, it means the kingdom of Saudi Arabia

-migration is compulsory upon you forever until the sun rises from the west
-many Muslim women, fornicate with kuffaar men, in college, school and work etc

-what do you expect? you are living in darul harb
-you cannot do honor killing, do not think that is what Islam is
-and if one does fornicate, the punishment is 100 lashes
-you cannot do that in darul harb, you will get done for GBH (Grievous Bodily Harm)
-and also for adultery the punishment is killing, but in darul Islam, the caliph has to do this
-after you have FOUR (4) witnesses and also anything cannot be 'adultery'
-you have to witness the 'pen in the ink'
-80 lashes would be given to the one who gave false testimony (the 4 witness)
-and if their testimony contradicts each other
-like what happened at the time, of Umar bin Khattab

The case of Mughirah bin Shu`bah, in which `Umar punished Abu Bakrah and the other two eye-witnesses on the charge of false accusation. A critical study of the entire case shows that this precedent is not applicable to every case where the crime is not proved by proper evidence The facts of the case are that Mughirah bin Sh u`bah, the Governor of Basrah, did not have good relations with Abu Bakrah, whose house was opposite to his house across the same street. One day the windows of the two houses were opened by a strong current of wind. When 'Abu Bakrah got up to close his window, he saw through the opposite window across the street Mughirah in a state of actual sexual intercourse. He asked three of his friends (Naf`i bin Kaladah, and Shibl bin Ma`bad) who were also sitting with him to stand up and witness w Mughirah was doing. The friends asked him who the woman was. Abu Bakrah. said that she was Umm Jamil. The next day a complaint to this effect was sent to `Umar, who immediately suspended Mughirah and appointed Abu Musa Ash`ari as Governor of Basrah. Mughirah along with the witnesses was called to Al-Madinah. When they were asked about the case, Abu Bakrah said that they had seen Mughirah actually committing sexual intercourse with umm Jamil, but Ziad said that the woman was not clearly visible and that he could not say definitely whether it was Umm Jamil or not. During the cross examination, Mughirah proved that they could not have seen the woman distinctly from the place where they were standing. He also proved that there was a close resemblance between his wife and Umm Jamil. Besides this, circumstantial evidence also showed that during the Caliphate of `Umar, the governor of a province could not have committed this crime in his official residence, especially when his wife was also living with him. Thus the supposition of Abu Bakrah and his companions that Mughirah was having sexual intercourse with Umm Jamil, instead of his own wife, was nothing but a misplaced suspicion. It was for this reason that `Umar not only acquitted the accused but also punished Abu Bakrah, Naf`i and Shibl as slanderers. It is obvious that this isolated decision was based on the specific circumstances of the case and not on the principle that the witnesses must be' punished when they are not able to prove the charge by their evidence. (For details of this case, see Ahkam al-Qur'an, Ibn al-`Arabi, Vol. II, pp. 88, 89)

-you are not supposed to live in darul harb when darul Islam is established

Narrated By Abu Bakra: During the battle of Al-Jamal, Allah benefited me with

a Word (I heard from the Prophet). When the Prophet (ﷺ) heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." [Sahih Bukhari, Vol 9, Book 88, Hadith #219]

-any country that is run by a woman will not be prosperous
-the feminist reject this hadith because they would not take the hadith of Abu Bakra
-because he was one of those who were flogged

-There was a council, sat by Abu Jahl, Abu Sufiyan and many more,
-they spoke about how to get rid of Muhammad

There was a lengthy debate and several proposals were put forward. Expulsion from Makkah was proposed and debated in turn but finally turned down on grounds that his sweet and heart- touching words could entice the other Arabs to attack them in their own city. Imprisonment for life was also debated but also refused for fear that his followers might increase in number, overpower them and release him by force. At this point, the arch- criminal of Makkah, Abu Jahl bin Hisham suggested that they assassinate him. But assassination by one man would have exposed him and his family to the vengeance of blood. The difficulty was at last solved by Abu Jahl himself, who suggested that a band of young men, one from each tribe, should strike Muhammad simultaneously with their swords so that the blood- money would be spread over them all and therefore could not be exacted, and his people would seek a mind- based recourse for settlement. The sinful proposal was unanimously accepted, and the representatives broke up the meeting and went back home with full determination for immediate implementation. [Ibn Hisham 1/480-482]

Say (O Muhammad (Peace be upon him)to these Mushrikûn and Kafirûn): "O Al-Kafirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! (Al-Kafirun 109:1)

"I worship not that which you worship, (Al-Kafirun 109:2)

-so whenever you are the torch bearer of Islam, if you are single they ignore you
-if you start having followers they want you to sell out
-when you refuse to sell out, the other step is to target your character
-like when Allah says in Surah 104

Woe to every slanderer and backbiter. (Al-Humuzah 104:1)

Who has gathered wealth and counted it, (Al-Humuzah 104:2)

-then if that does not work, they then start to have sanctions on you and starve you
-like Allah says: 2:217

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Al-Baqarah 2:217)

-they the kuffaar will fight you until you apostate the deen if they can
-they sanctioned the Prophet ((ﷺ)) for three years

THERE ARE DIFFERENT METHODS THE KAAFIR USE

1.THEY WILL IGNORE YOU
-and think you will run out of words

2. THEY WILL WANT TO BUY YOU OUT
-when your followers grow in numbers they want to buy you out

3. THEY WANT YOU TO COMPROMISE
-the kuffaar do this now, you see in Pakistan
-they tell the Muslims to change the school curriculum

4. THEY WILL SLANDER YOUR NAME
-Allah then revealed Surah 104:1

Woe to every slanderer and backbiter. (Al-Humuzah 104:1)

Who has gathered wealth and counted it, (Al-Humuzah 104:2)

5. THEY WILL SANCTION YOU AND STARVE YOU
-if you fail to compromise
-Allah says in Surah 68:9

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. (Al-Qalam 68:9)

-Allah warned you they will want you to compromise
-so they want you to abandon, Niqaab, Jilbaab, Hijaab, Jihaad etc
-they want you to change the education curriculum and things like al wala wal bara
-so they try and establish their own places in Europe and America, and teach what they like
-they even made their own Quran, al furqaan, they have it in Kuwait to please their masters

The Fake Quran:
Click me

-when you refuse to compromise they will sanction you and embargoes
-the prophet suffered this and you will suffer I also IF you implement Shariah
-and if sanction and embargoes does not work, they will turn to next step

6. THEY WILL KILL YOU PHYSICALLY
-this is military warfare

-they the Quraysh came to a resolve in their council, that they would kill the Prophet,
-by seven different men from different tribes and then, the prophet's ((ﷺ)) tribe will have to take blood money.
-because they cannot afford to fight 7 tribes
-whose idea was this? Abu Jahl, he was the think tank
-his name was Abu Hakm , but the prophet ((ﷺ)) changed his name to Abu Jahl
-the Prophet ((ﷺ)) put Ali (RA) in his place in the bed and escaped
-and when he escaped the prophet ((ﷺ)) recited an ayah of Surah Yasin
-and then the kufaar could not see him

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. (Ya-Sin 36:9)

-when the seven young men were still there, someone raised the alarm
-they said you are outside the prophet's house? whilst he is long gone and migrated!
-and then they uncovered the bed and found Ali, they were humiliated
-some narrations say, they took Ali and beat him because he was part of the plot

Quraish, on the other hand, were quite baffled and exasperated when the news of the escape of the two companions was confirmed. They brought 'Ali to Al-Ka'bah, beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the two 'fugitives', but to no avail. They then went to see Asma', Abu Bakr's daughter, but here also their attempts went in vain. While at her door Abu Jahl slapped the girl so severely that her earring broke up.[Rahmat-al-lil'alameen 1/96; Ibn Hisham 1/487]

-the people expected the Prophet ((ﷺ)) to head north, but he headed south
-the way of Yemen and hid in a cave called Thawr
-when the Prophet ((ﷺ)) and Abu Bakr hid Asmaa was at home and she was 27
-when Asmaa said to Abu Jahl she does not know where her father is even though she did,
-because her job was to deliver the food to them, they stayed in the cave for 3 days
-so when Abu Jahl asked her, he slapped her so hard,
-that her earring broke and said you are lying
-but she would never give up the Prophet ((ﷺ))
-she was a woman of Taqwa
-why did she not reveal where the Prophet ((ﷺ)) and her father was?

-because they would kill them,

The notables of Makkah convened an emergency session to determine the future course of action and explore all areas that could help arrest the two men. They decided to block all avenues leading out of Makkah and imposed heavy armed surveillance over all potential exits. A price of 100 camels was set upon the head of each one. [Bukhari 1/554]

-the kuffaar were so humiliated when the Prophet ((ﷺ)) and Abu Bakr escaped,
-the kuffaar set out a bounty of 100 camels for each man
-why did they put out a bounty? because they were outmaneuvered

-the prophet was so clever, everyone expected him to head north,
-because that is where Medina was but he headed south and stayed three days in a cave
-the kuffaar came close to the cave

Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet [(ﷺ)] and Abu Bakr were hiding. When he saw the enemy at a very close distance, Abu Bakr whispered to the Prophet [pbuh]: "What, if they were to look through the crevice and detect us?" The Prophet [pbuh] in his God- inspired calm replied: "Silence Abu Bakr! What do you think of those two with whom the Third is Allâh."[Bukhari 1/516; Mukhtasar Seerat Ar-Rasool p.168]

-a snake bit Abu Bakr by the cave, and his tears fell on the Prophet ((ﷺ))

If you help him (Muhammad (ﷺ)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." (At-Tawbah 9:40)

-this ayah Allah stated Abu Bakr as a Sahabah
-and the Prophet (ﷺ) told Abu Bakr not to be scared because Allah is the third in the cave

-the Shi'ites beg to differ with this ayah and Abu Bakr
-Shi'ites do not believe in the Quran they try and veto Allah

THE SEALED NECTAR
(THE HIJRAH FROM MAKKAH TO MADINA)

Quraish had a council to decide on what to do about the rasul ((ﷺ))

1. TO SEND HIM OUT
- but feared he will have a new base

2. TO IMPRISON HIM
- it was also rejected because they thought his followers will come to rescue him

3. TO KILL HIM
- this was adapted because of the way Abu Jahl presented him

- he was one of the think tanks of the Quraish
- it was decided that seven young men from seven different tribes
- then his blood will be spread amongst them
- hence the tribe of the rasul will have to accept blood money

- Abu Jahl was known as Abul Hakam (father of wisdom)
- the rasul named him Abu Jahl (father of ignorance)
- since his intelligence didn't lead him to Islam

Sufyan Ath-Thawri from Abdur Rahman Bin Abbas said Ayas Abu Yahya related to me from Abdullah ibn Mas'ud (RA) he used to say in his sermon the best provision is piety and the peak of wisdom is to fear Allah. [Bayhaqi in Sha'ab al Imaan (1/470) and Sunan al-Kubra]

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. (Ya-Sin 36:9)

- the rasul came out of the house and recited Surah Yasin verse 9
- even though Allah told us to die as Muslims, Abu Jahl decided to die as a kaafir
- the people of Makkah expected the rasul to go north but he went south
- so the rasul outfoxed and out manoeuvred the kuffaar again, he hid in a cave for three days
- Asma Bint Abu Bakr was responsible for taking food for them
- after they left, Abu Jahl went to her and asked about their whereabouts
- she said she did not know where they were and Abu Jahl slapped her for that

...Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them). [Sahih Muslim, Book 32, Hadith #6303]

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

...A price of 100 camels was set upon the head of each one. [Bukhari 1/554]

Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet [pbuh] and Abu Bakr were hiding. When he saw the enemy at a very close distance, Abu Bakr whispered to the Prophet [pbuh]: "What, if they were to look through the crevice and detect us?" The Prophet [pbuh] in his God- inspired calm replied: "Silence Abu Bakr! What do you think of those two with whom the Third is Allâh."[Bukhari 1/516; Mukhtasar Seerat Ar-Rasool p.168]

- there was a bounty of 100 camels each for the rasul and his companion
- they came to the cave and Abu Bakr was scared

- but the rasul (ﷺ) told him to be calmed and that Allah was them
- Allah cited this incidence in 9:40 and called him a Sahabah

If you help him (Muhammad (ﷺ)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he ((ﷺ)) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (At-Tawbah 9:40)

- the Shi'ites make Takfir on Abu Bakr even though Allah called him a Sahabah

Among those who were on the lookout for the Prophet [(ﷺ)] and his companion in order to win the reward was Suraqah, the son of Malik. He, on receiving information that a party of four, had been spotted on a certain route, decided to pursue it secretly so that he alone should be the winner of the reward. He mounted a swift horse and went in hot pursuit of them. On the way the horse stumbled and he fell on the ground. On drawing a lot so as to divine whether he should continue the chase or not, as the Arabs used to do in such circumstances, he found the omens unpropitious. But the lust for material wealth blinded him altogether and he resumed the chase. Once more he met with the same fate but paid no heed to it. Again he jumped onto the saddle and galloped at a break- neck speed till he came quite close to the Prophet [pbuh]. Abu Bakr's heart agitated and he kept looking back while the Prophet [(ﷺ)] remained steadfast and continued reciting verses of the Qur'ân. The repeated stumbling of Suraqah's horse and his falling off awakened him to the situation, and he realized that it was a constant warning of Allâh for his evil design which he contemplated against the Prophet [pbuh]. He approached the travelling group with a penitent heart and begged of the Prophet [(ﷺ)] forgiveness in all humility. He addressed the Prophet [pbuh] and his companion, saying: "Your people (the Quraishites) have promised a generous reward to anyone who captures you." He added that he offered them provision but they declined his offer. They only asked him to screen off their departure and blind the polytheists to their hiding place. Then the Prophet [(ﷺ)] forgave him and confirmed it with a token written by 'Amir bin Fuhairah on a piece of parchment. Suraqah hurried back to Makkah and tried to foil the attempts of those who were in pursuit of Muhammad [(ﷺ)] and his noble companions. The sworn enemy was converted into an honest believer.[Bukhari 1/516, 1/554; Za'd Al-Ma'ad 2/53]

- Suraqa Ibn Maalik set out to catch them in order to get the 200 camel
- Abu Bakr will always say that the rasul was his guide when people asked

Narrated By Anas bin Malik: Allah's Apostle arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Apostle was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think

that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allah's Apostle! This is a horse-rider pursuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector...[Sahih Bukhari, Vol 5, Book 58, Hadith #250]

- when the rasul was leaving Makkah he turned round
- and said that the city was the most beloved to him and Allah
- he cried and said that he would not have left if he was not driven out

Abdullah bin 'Adi bin Al-Hamra reported that he heard Allah's Messenger (peace be upon him) saying, "By Allah ! You (O Makkah) are the best of Allah' s land, and most beloved to Him. Had I not been driven away from you, I would have never departed (from you)." (recorded by At-Tirmidhi, Ahmad, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih')

- it is an honour to live in Makkah
- Salah in Makkah is equal to 100,000 Salah in other places

Narrated By Abu Huraira: Allah's Apostle (ﷺ) said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram." [al-Bukhari (1190) and Muslim (1394)]

It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." [Ibn Majah 1406, Ahmed 14847]

- Suraqa heard that the rasul and Abu Bakr were spotted and he set out to catch them
- the feet of his camel got stuck and he cast lots to see whether he should go out not
- he caught up with them but realised that this was the work of Allah
- he confessed to the rasul as to what his motive was
- he took Shahadah and the rasul promised the jewels of the king of Persia
- Umar gave him the jewels when the kingdom was conquered
- this was written down by the rasul

- the rasul (ﷺ)passed by Quba
- and stayed there on Monday, Tuesday, Wednesday and Thursday
- passed by his relatives and he asked them to take them to Medina
- the people of Medina were anxiously waiting him because he was the last to make hijrah
- the one to see them was a Jew

As soon as the news of Muhammad's arrival began to spread, crowds came

flocking out of Medina . They would come every morning and wait eagerly for his appearance until forced by the unbearable heat of the midday sun to return. One day they had gone as usual, and after a long wait and watch, they retired to the city when a Jew, catching a glimpse of three travelers clad in white winding their way to Medina , shouted from the top of a hillock: "O you people of Arabia! Your grandfather has come! He, whom you have been eagerly waiting for, has come!" The Muslims immediately rushed holding their weapons, (to defend him) [Bukhari 1/555]

- the people of Al Aws and Al Khazraj were happy to see them
- because the rasul's arrival put a stop of the decades long wars
- that were being fought between the two tribes
- the Jews used to sell them weapons and each Jewish tribe chose a tribe to ally with
- they benefitted from the bloodshed because they were selling the weapons
- Allah spoke about this in 3:103

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

- Yathrib was now called Al Medina Al Munawarah
- meaning the city of light because the rasul brought light
- they all came to welcome and sang a song " Ta'la Al Badru Alayna"

Tala'al Badru Aleyna Click me

- when he entered Medina everyone wanted to be his host
- but the rasul let the camel decide
- he put the Muhajirun and Ansar as brothers
- the Muhajirun came to Medina leaving everything behind
- every Muslim should try to live in darul Islam, even for one day before you die
- only hypocrites are comfortable living in darul harb

THERE ARE THREE DARS

1. DARUL KUFR
- a land of the Kuffaar, but they do not fight Muslims or lock them up
- e.g. Brazil, Venezuela, Jamaica etc
- these people do not kill Muslims and they do not send their army to kill Muslims

2. DARUL HARB
- they lock Muslims up, kill them and send their armies to Muslim lands and kill them
- e.g. USA, UK, France, Germany etc

3. DARUL ISLAM
- this is where Shariah is implemented and the 6 sacred things of the Muslims are protected

6 SACRED THINGS

I. LIFE
ii. WEALTH
iii. HONOUR
iv. LINEAGE
v. KNOWLEDGE
vi. DEEN

- they kuffaar lock even 12 year olds in Guantanamo Bay

- in the time of the rasul:
- darul harb was Makkah
- darul kufr was Abyssinia
- darul Islam was Medina

- everything in darul harb is halal, you do not need to pay back loans in darul harb
- but should pay back in darul kufr
- if you do not know these three abodes then you are confused.com
- if you are in darul harb and work in a Supermarket then your job is halal
- you can sell the kufaar anything their bodies and souls are condemned to the hell fire

- when the rasul entered into Medina he found a status quo
- he found Al Aws and Al Khazraj and three Jewish tribes
- Banu Nadir, Banu Qainuqaa and Banu Quraidah, they decided on who to ally with
- they sow the seeds of discord and fuelled the war
- they gave them loans and charged them interest

- the third set of people were the Munafiquun
- their leader was Abdullah Ibn Ubayy, he was called king Salool
- but the rasul arrived he became a king with no throne
- because the rasul became the leader of Medina
- he was the one who started the rumour of Aisha (RA) having an affair
- this was to take revenge on the rasul, he carried the grudge to his grave
- Allah revealed 3:103 to tell the Sahabahs to be united

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs,

evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

- the Jews did not like that there was peace among the tribes
- because their weapons were being sold
- the kuffaar had allies in all conflict in recent history
- dividing the world between communist and capitalist

Ibn Ishaq, on the authority of the Mother of believers Safiyah [R] narrated: Safiyah, daughter of Huyayi bin Akhtab said: I was the closest child to my father and my uncle Abi Yasir's heart. Whenever they saw me with a child of theirs, they should pamper me so tenderly to the exclusion of anyone else. However, with the advent of the Messenger of Allâh [pbuh] and setting in Quba' with Bani 'Amr bin' Awf, my father, Huyayi bin Akhtab and my uncle Abu Yasir bin Akhtab went to see him and did not return until sunset when they came back walking lazily and fully dejected. I, as usually, hurried to meet them smiling, but they would not turn to me for the grief that caught them. I heard my uncle Abu Yasir says to Ubai and Huyayi: "Is it really he (i.e. Muhammad [pbuh])?" The former said: "It is he, I swear by Allâh!" "Did you really recognize him?" they asked. He answered: "Yes, and my heart is burning with enmity towards him"[Ibn Hisham 1/518, 519]

- when the rasul arrived Safiyah heard her father and uncles saying that he was the true rasul
- that was spoken about in their books
- but will not follow him because he was an Arab
- Allah said in 2:146 that they recognised him like they recognised their sons

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad, which are written in the Taurat (Torah), and the Injeel (Gospel)]. (Al-Baqarah 2:146)

- they are the ultimate example of racism
- the rasul entered into a Non Aggression Pact with them when he entered Medina
- they were to help in the protection of Medina if it is attacked by an outside enemy
- they all agreed but broke it one after the other
- 2:100 tells us that they will always break their promises

Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believed not. (Al-Baqarah 2:100)

In the Name of Allâh, the Most Beneficent, the Most Merciful. This is a document from Muhammad, the Messenger of Allâh, concerning Emigrants and Helpers and those who followed and strove with them.
1. They are one nation to the exclusion of other people.

2. The Emigrants of Quraish unite together and shall pay blood money among themselves, and shall ransom honourably their prisoners. Every tribe of the Helpers unites, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.
3. Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God- fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.
6. The protection of Allâh is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whosoever of the Jews follows us shall have aid and succor; they shall not be injured, nor any enemy be aided against them.
9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.
10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allâh and the Day of Judgment, to neither help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allâh on the Day of Resurrection. Their indemnity is not accepted.
11. Whenever you differ about a matter, it must be referred to Allâh and to Muhammad. [Ibn Hisham 1/502,503]

- the rasul stayed at the house of Abu Ayyub al Ansari
- he made each Sahabah from Makkah a brother of another in Medina
- the Ansars shared all they had with them

Anas (RA) narrated: When Abdul Rahman ibn Awf (RA) came to Medina, Allah's Messenger (ﷺ)established fraternal ties between him and Sa'd ibn Rabi.' He said to him, "Come, I will apportion to you my wealth, half of it. And, I have two wives, so I will divorce one of them and when she completes her waiting period, you may marry her. But, he said, 'May Allah bless you in your family and your wealth. Guide me to the market." So, he led him to the market...[Bukhari 2048, Tirmidhi 1940]

- Abdur Rahman bin Auf was offered half of their properties including his wives
- but he said thanks but no thanks and asked for the market place
- he did not become a freeloader

- the grave of Abu Ayyab Al Ansari is in Turkey
- he gave the rasul the upper floor and he would stay in the lower floor
- but the rasul insisted to stay downstairs
- because the Muslims always come to him on a daily basis

- when people write about history they always say
- that there are no people in history who love each other like the Sahabahs

- even the orientalist says the same
- Allah mentioned this love in 8:63

And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly, He is All-Mighty, All-Wise. (Al-Anfal 8:63)

- this explains the pathetic situation of the celebrities, for money cannot buy love
- the Sahabahs loved Allah and their Deen
- hence automatically loved each other

Narrated Anas: "The Prophet (ﷺ) said,' Whoever possesses the following three qualities will have the sweetness of Iman (faith):
1. The one to whom Allah and His Messenger become dearer than anything else.
2. Who loves a person and he loves him solely for Allah's sake.
3. Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire' ". (Sahih Bukhari (Arabic/English) Vol.1 pg.20 No.15)